DECEMBER 1804.

ART. CCXXI. *Travels in Upper and Lower Egypt, in company with ſeveral Diviſions of the French Army, during the Campaigns of General Bonaparte in that Country, and publiſhed under his immediate Patronage. By Vivant Denon. Embelliſhed with numerous Engravings. Tranſlated by Arthur Aikin.* 3 vols. 8vo. Price 2*l.* 2*s.* Longman. 1803.

ART. CCXXII. *Travels in Upper and Lower Egypt, during the Campaigns of General Bonaparte. By Vivant Denon. Tranſlated from the French. To which is prefixed an Hiſtorical Account of the Invaſion of Egypt by the French. By E. A. Kendal, Eſq. Illuſtrated by Maps, Views, &c. &c.* 2 vols, 8vo. Price 18*s.* Croſby. 1802.

(Concluded from Page 366.)

IN purſuing their military career the French perſiſted in burning villages, ſhooting their inhabitants, levying contributions, and plundering by all ſorts of means, till, as Denon expreſſes it, "the indolent Egyptians, who had ſmiled at the expulſion of their oppreſſors, the Mamelukes, *began to regret their former tyrants,*" and in their deſpair formed that raſh attempt which the French call the *revolt of Cairo.* In the narrative of this tranſaction Denon betrays a culpable partiality, and a bloodthirſtyneſs worthy of the exploits in which he was engaged. He imputes the blame of the tranſaction to the Muftis, who exaſperated the people againſt the French; he acknowledges their adherence to the eſtabliſhed cuſtom of not continuing hoſtilities after dark, and applauds the humanity diſplayed by the houſekeepers in ſheltering and ſecreting Frenchmen during the firſt fury of the aſſault. But after victory, his countrymen did not repay theſe acts of humanity by any forbearance. The people of Cairo were ſlaughtered without remorſe, and humbled to the duſt. Yet Denon blames the French *for having ſpared any who had ſeen their ſoldiers retire diſcomfited;* and imputes the permiſſion to ſay prayers again in the moſques to the *blameable humanity of Bonaparte.*

After ſome excurſions of ſmaller importance, Denon departed with Deſaix, in purſuit of Murad Bey, through Upper Egypt. This perſevering chieftain he deſcribes as the Fabius of the Arabs,—often beaten, but never defeated; and, in the battles which the French fought with him, it frequently appears that one ſingle perſon in the whole army of Arabs, ſlightly acquainted with European tactics, directing to uſeful purpoſes the impetuous valour of thoſe unfortunate people, would have enſured the utter deſtruction of the invaders. The French themſelves often wondered at their eſcapes; Denon ſays he ſtill thinks of one as of a frightful dream, which has only left on the mind vague impreſſions of terror.

The villages which could not offer reſiſtance, were frequently ſacrificed to the rapacity and luſt of the ſoldiery; and Denon, who, when contemplating the effects of Turkiſh deſpotiſm, could not view theſe ſcenes of deſolation without depreſſion of ſpirits, relates the brutalities of his countrymen in terms of familiarity, almoſt of complacency:

"We ſeized," he ſays, "a convoy of eight hundred ſheep, *which, I believe, without much difficulty, we perſuaded ourſelves belonged to the enemy;* and, in the evening, it conſoled our troops for the fatigues of the day. *We arrived at Elfack too late to ſave this village from being pillaged;* in a quarter of an hour, there remained nothing at all in the houſes, literally nothing: the Arab inhabitants had fled into the fields; we invited them back; they anſwered, coldly, "Why ſhould we return to our houſes,—are not the deſarts now as good as our homes?" We had nothing to reply to this Laconic anſwer."

Of the deſtruction of Beneadi, he gives the following account:

"Beneadi is a *rich village*, about half a league in length, advantageouſly ſituated for the trade of Darfur, which is carried on by caravans, poſſeſſing an abundant territory, and a population numerous enough to compel the Mamelukes to enter into ſome compoſition for their levies, and not to allow them to take it as plunder. *We alſo found it prudent to temporize with them for the preſent, eſpecially as the amicable advances which they made were offered to us ſomewhat in the manner of conditions; the inſolence of which we thought it proper to paſs over, by the appearance of cordiality.* Surrounded by Arabs, whom they do not in the leaſt fear, as they ſupply theſe freebooters with their articles of the firſt neceſſity, and, conſequently, can diſpoſe of their ſervices, the inhabitants of Beneadi enjoy an influence in the province, which would render them an object of embarraſsment to any government whatever: they came out to meet us, and they reconducted us out of their territory, without either party being at all tempted to paſs the night in the ſame place."

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This independent mode of ſhewing civility was not agreeable to the French; and, at a more convenient moment, when it was not neceſſary to temporize, the deſtruction of the village was effected; and the fact and its motives are thus curiouſly detailed by Denon, who appears to have forgotten what he had previouſly written:

"Beneadi, a town two miles long, and *containing twelve thouſand inhabitants*, always rebellious againſt every government, from its ſituation on the verge of the deſart, had called in the Arabs; *a caravan from Darfur was alſo juſt arrived there.* Murad Bey, profiting of this concurrence, had found means, by working on their religious fanaticiſm, on a ſudden to excite the whole to arms. Immediately upon intelligence of this being received, General Davouſt was diſpatched with the cavalry to Beneadi: the common tranquillity required the deſtruction of a volcano that was inceſſantly threatening us:—*the troops, animated with the hope of plunder, in an inſtant ſwept away the whole village:* thoſe of the inhabitants that eſcaped joined the remnant of the Meccans, marched againſt Miniet, and were put to the ſword in a ſecond encounter."

Of common maſſacres, of a thouſand or twelve hundred people, Denon makes ſmall account; he relates two which happened in the ſpace of ten days, in theſe terms:

"Third of January, we learnt that the peaſants were collecting to attack us in the rear, and had aſſembled about ſix or ſeven thouſand men; but our cavalry charged them, *ſabred* ten or twelve hundred of them, and put an end to the project. On the thirteenth we were informed that our cavalry had fallen in with a number of the enemy at Menſhieth, had put to the ſword a thouſand of theſe deluded people, and had purſued their march. *This was, certainly, not a leſſon of fraternization; but our poſition, perhaps, rendered an act of ſeverity neceſſary.*"

"At the village of Farſhiut, the ſheik, who had been conquered by Murad, and was reduced to weakneſs and poverty, ſaw with pleaſure," ſays Denon, "his avengers in us, and had prepared biſcuit for our arrival; but Murad, defeated and obliged to fly, had ſent for this old prince before he left Farſhiut, had loaded him with reproaches, and in his rage had cut his head off with his own hand. When our troops arrive they complete the pillage of the magazines; the *generale* is beat to prevent this diſorder; but the whole army was equally in fault, and muſt have been puniſhed; a forced march is immediately ordered, and *to eſcape the reproaches and clamour of the inhabitants, we ſet out on our march at midnight.*"

Similar details are continued:

"After ſtaying a day at Haw, the ancient Dioſpolis Parva, they again ſet out an hour before night, though they knew it would be dark; and at eleven arrived at a village," *the name of which Denon could*

could never learn, and " where unfortunately for their reputation, and to the great *misfortune of the inhabitants*, THE SOLDIERS MISBEHAVED." " Binban," (Denon fays,) " offered nothing but a few walls, which we ranfacked to the very foundation." The people of Philöe made a brave though ineffectual refiftance; and Denon thus defcribes the conſequences of their defeat:

" Terror ſucceeded to headſtrong raſhneſs; men, women, and children, all threw themſelves into the river to eſcape by ſwimming; *and preſerving their ferocious character*, we ſaw mothers drowning their children, whom they could not carry away with them, and mutilating the girls to ſave them from the violence of the victors. In a word, the population of the iſland was diſperſed in a few minutes, having ſuffered a moſt ſerious and irreparable loſs."

The battle and ſiege of Benhute are replete with circumſtances of uncommon horror, though the narrative is not ſtained with the maſſacre of perſons who could not reſiſt.

Such are the principal tranſactions recorded by M. Denon, of the military hiſtory of the French in Egypt. He relates the defeat of the pretended Angel El Mahdi, the ſubſequent victory over Murad Bey, and that over the Turks at Aboukir, to the ſame effect, and with reſpect to the latter with the ſame exaggerations as Berthier. In many paſſages he might be commended for candour in relating the enormities of his countrymen, but his mind ſeems to be ſo fully impregnated by national partiality, that he relates with flippant levity, and ſomething like approbation, acts which make the blood curdle with horror. Should the French be compared in this expedition with the Spaniards in Peru, Denon will never be placed in parallel with Las Caſas. In the following reflection and deſcription, however, he conveys a complete and unanſwerable condemnation of his countrymen.

" We who boaſted that we were more juſt than the Mamelukes, committed daily and almoſt neceſſarily a great number of iniquitous acts. The difficulty of diſtinguiſhing our enemies by their exterior form and colour was the cauſe of our continually putting to death innocent peaſants. The ſoldiers who were ſent out on ſcouting parties, frequently miſtook for Meccans the poor merchants belonging to a caravan, with whom they fell in; and before juſtice could be done them, which in ſome caſes the time and circumſtances would not allow, two or three of them had been ſhot, a part of their merchandiſe either plundered or pilfered, and their camels exchanged for ours which had been wounded. The gains which reſulted from theſe outrages fell invariably to the ſhare of the bloodſuckers of the army, the civil commiſſaries, copts, and interpreters; the ſoldiers, who ſought every opportunity to enrich themſelves, being conſtantly obliged to abandon and forget their projects, by the drum beating to arms, or the trumpet ſounding to horſe. *The ſituation*

ſituation of the inhabitants, for whoſe happineſs and proſperity we were, no doubt, come to Egypt, was no better. If through terror they had been obliged to quit their houſes on our approach, on their return, after we were withdrawn, they could find nothing but the mud of which the walls were formed. Utenſils, ploughs, doors, roofs, every thing, in ſhort, of a combuſtible nature, had been burned for cooking; and the earthen pots broken, the corn conſumed, and the fowls and pigeons roaſted and devoured, nothing was to be found except the bodies of their dogs, killed in endeavouring to defend the property of their maſters. If we made any ſtay in a village, the unfortunate inhabitants, who had fled on our approach, were ſummoned to return, under penalty of being treated as rebels who had joined the enemy, and of being made to pay double contributions. When they had ſubmitted to theſe threats, and came to pay the *miri*, it ſometimes happened that they were ſo numerous as to be miſtaken for a body of men in arms, and their clubs conſidered as muſkets; in which caſe they were ſure of being aſſailed by ſeveral diſcharges from the riflemen and patroles, before an explanation could take place. Thoſe who were killed, were interred; and the ſurvivors remained friends with us, until a proper opportunity preſented itſelf for retaliation. It is true that, provided they did not quit their dwellings, but paid the *miri*, and ſupplied the wants of the army, they not only ſpared themſelves the trouble of a journey, and avoided the unpleaſant abode of the deſert, *but ſaw their proviſions eaten with regularity, and might come in for their portion of them, preſerving a part of their doors, ſelling their eggs to the ſoldiers, and having few of their wives and daughters raviſhed.*"

We turn with pleaſure from the contemplation of theſe ſcenes, to examine the diſcoveries or inveſtigations which alone remain to compenſate for the diſguſt excited by the peruſal of ſuch atrocities. Denon, as we have already intimated, does not poſſeſs the learning requiſite to deep inveſtigation; but being a pretty good draftſman, indefatigable with his pencil, pleaſed with his own diſcoveries, conjectures, and remarks, and endowed with abundant ſelf-ſufficiency, he has furniſhed ſome information, a few hints, and more cauſes to lament that his enquiries had not been directed by a ſuperior judgment, or purſued with more vigour.

The hope of ſatisfactory information from Denon is ſomewhat checked by his curſory mention of the ruin in Alexandria called the Arabs' Tower, which he ſailed by, and could only detail his wiſh for means to obtain more accurate information. On the city of Alexandria he makes few remarks, but compliments the accuracy of Volney in this part of his work. Pompey's pillar, Cleopatra's needle, and ſome circumjacent reliques, are deſcribed with exactneſs; but M. Denon's

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learning is not sufficiently extensive to furnish any very profound researches.

Rosetta, he observes, contains nothing curious: but his speculation on the *boghaz*, or bar of the Nile, contains an ingenious attempt to explain the ancient geography of the branches of that river; of the voyage of Menelaus, in Homer; and of the changes of the Delta. The neighbourhood of Aboukir, which Denon visited after Lord Nelson's celebrated victory, produces some remarks on the lake and canal of Maadieh; a description of the castle, which the events of the war rendered so often a subject of enquiry; and an enumeration of some antiquities, not worth particular notice in a Review, though not without interest in a book of travels.

Returning to Rosetta, the author gives an account of the celebration of the anniversary of Mahomet; a lively, rather than a profound, disquisition on the various races of people in Rosetta, and an account of the women, in the genuine style of a pert Frenchman. From Rosetta he made an excursion to the Delta: the view he gives of the number and populousness of the villages, with the acknowledgment previously made, that the people in this quarter are more easy and happy than in any other part of Egypt, occasion painful reflections on the rapacity and inhumanity which guided an expedition that was sure to disturb the repose, and annihilate the enjoyments of this, as well as every other class of inhabitants. At Metubis the French were indulged with a sight of the wanton dances of the women called *Almés*, whose air of levity, Denon says, was by no means disagreeable, and somewhat *à la Françoise*. These abandoned women are introduced by the Egyptians into their harems, to instruct young persons of their sex in dancing, singing, gracefulness, and all voluptuous attainments. The further stay in the Delta was distinguished only by visits to places which produced nothing to reward the curiosity of the traveller, such as Koam, êl Hhamar, Desuk, and Sanhur-el-Medin: their progress toward Schaabas Ammers was impeded by an attack of the natives.

From Rosetta Denon was ordered by the commander in chief to repair to Cairo, to assist in organizing the proceedings and sittings of the Institute. In his way he took a drawing of the village of Alcan, where, as he expresses it, the aid-de-camp Julien and twenty-five men had been massacred; a crime which the invaders revenged, by burning the village and expelling the inhabitants:—"Innumerable flights of pigeons," he observes, "remained about the ruins, of which they were the only inhabitants."

On his arrival at Cairo he was permitted to viſit the pyramids, with an eſcort provided for Bonaparte. On theſe ſtupendous monuments he offers not a word of novelty; and perhaps all deſcription and all tenable conjecture had been previouſly exhauſted. He does not give the dimenſions of the Sphinx; an omiſſion of little conſequence, as they are well known; and he declares that he had only time to gaze at it: but he makes the following remarks, which, ſo far as we can recollect, are new.

"Though its proportions are coloſſal, the outline is pure and graceful; the expreſſion of the head is mild, gracious, and tranquil; the character is African; but the mouth, the lips of which are thick, has a ſoftneſs and delicacy of execution truly admirable; it ſeems real life and fleſh. Art muſt have been at a high pitch when this monument was executed; for, if the head wants what is called *ſtyle*, that is to ſay, the ſtraight and bold lines which give expreſſion to the figures under which the Greeks have deſignated their deities, yet ſufficient juſtice has been rendered to the fine ſimplicity and character of nature which is diſplayed in this figure."

In Cairo the author was diſappointed at not finding the ſplendour of the city conformable to the hyperboles of eaſtern expreſſion: it contains not a ſingle handſome ſtreet, nor one fine monument. The habitations of the poor are neglected, becauſe the climate allows of much careleſſneſs in the article of ſhelter; and the abodes of the great are termed fortified palaces. In theſe, however, conveniencies and luxuries are found: handſome marble baths; voluptuous vapour-ſtoves; moſaic ſaloons, in the midſt of which are baſins and fountains of water: large divans, compoſed of tufted carpets; raiſed beds, covered with rich ſtuffs, and ſurrounded with magnificent cuſhions: in ſhort, every thing which can gratify the inclination of the Turks for eaſe. The palace, the well, and the granaries of Joſeph, Denon conſiders as much more modern than the times of the patriarch: "they all bear," he ſays, "the general marks of the muſſulman architecture of thoſe regions;"—this remark is confirmed, as to the granary, by Norden.

"The aqueduct which brings water from Old Cairo to the caſtle, by a route of a hundred and ſixty fathoms, would be a work of art worth celebrating, if in its courſe it was not rendered faulty by many imperfections.

"The caſtle, which is built without plan, or any real ſtrength or defence, has, however, ſome parts which are well laid out. The minarets and the tombs are the only buildings which preſerve the Arabian ſtyle in any degree of purity; and if they do not preſent

that appearance of full ſecurity, which is the perfection of architecture, at leaſt they gratify the eye by a richneſs of ornament, which does not degenerate into heavineſs; and a ſymmetry of parts combined with ſo much elegance, as to remove all idea of meanneſs and poverty of ſtyle. The cemetery of the Mamelukes is an example of this: in quitting the rubbiſh of Cairo, the ſtranger is aſtoniſhed to ſee another town all built of white marble, where edifices raiſed on columns, and terminated by domes, or by painted, carved, and gilt palanquins, form a cheerful and inviting picture: trees alone are wanting to render this funereal retreat a delightful ſpot; ſo that it would ſeem as if the Turks, who baniſh gaiety from their houſes when alive, wiſhed to bury it with them in the tomb."

The vaults or bird-pits of Saccara, from which five hundred mummies of the ibis had been taken; the juggling of Pſylli with ſerpents, and ſome other objects of an ordinary nature, occupy the pages of Denon, till, at a ſhort notice, he departed with a convoy to join Deſaix, then on an expedition to Upper Egypt. He deſcribes the Pyramids of Saccarah, as he viewed them in an haſty manner from the river. Of the pyramid of Meidum he had afterward a nearer view, but the account he gives is not intereſting. The conjectures he makes in paſſing through various villages, appear to be merely hazarded from looſe information or general notions, but not ſupported either by authority or argument; and his deſcriptions are little more than the ſlight general notices contained in books of roads, till he brings us to Hermopolis. At this place his admiration of the gigantic beauties of ancient Egyptian architecture leads him into a long account of the ruins of the temple, which he conſidered the firſt fruit of his labours. He has given an elegant drawing of this object of his admiration, and deſcants on its various perfections with the enthuſiaſm of an amateur.

The next place which Denon deſcribes in ſuch terms as to claim much attention, is Tentyra; where the great temple at once ſurpriſed and delighted him.

"The firſt object which I ſaw," he ſays, "was a ſmall temple on the left hand of the road, in ſo bad a ſtyle and proportions of architecture, that, at a diſtance, I took it to be the ruins of a moſque. In turning back to the right, I found buried in a gloomy heap of ruins, a gate, built of enormous maſſes covered with hieroglyphics; and through this gate I had a view of the temple. I wiſh I could here tranſfuſe into the ſoul of my readers the ſenſation which I experienced: I was too much loſt in aſtoniſhment to be capable of cool judgment;—all that I had ſeen hitherto, ſerved here but to fix my admiration. This monument ſeemed to me to have the primitive character of a temple in the higheſt perfection. Covered with

with ruins as it was, the ſenſation of ſilent reſpect which it excited in my mind appeared to me a proof of its impreſſive aſpect; and, without being partial in favour of the antique, I may add, that the whole army experienced ſimilar feelings. Nothing is more ſimple, and better put together, than the few lines which compoſe this architecture. The Egyptians, borrowing nothing from the ſtyle of other nations, have here added no foreign ornament,—no ſuperfluity of materials: order and ſimplicity are the principles which they have followed, and they have carried them to ſublimity. At this point they have ſtopped, and have attached ſo much importance to preſerving the unity of deſign, that though they have loaded the walls of theſe edifices with bas reliefs, inſcriptions, and hiſtorical and ſcientific repreſentations, none of theſe rich additions interſects a line of the general plan, all of which are religiouſly preſerved unbroken: the ſumptuous and rich decorations which appear to the eye when cloſe to the building, all vaniſh at a ſhort diſtance, and leave full to view the grand elements of architectural compoſition which are dictated by ſound reaſon. It never rains in this climate; all that is wanted, therefore, is, a covering of plat bands to give ſhade; but beyond this, neither roof nor pediment are added;—the plain ſlope is the principle of ſolidity, they have therefore adopted this form for every main ſupporter; doubtleſs with the idea, that ſtability is the firſt impreſſion that architecture ſhould give, and is an eſſential conſtituent of this art. With theſe people, the idea of the immortality of the Deity is preſented by the eternity of his temple: theſe ornaments, which are always rational, always conſiſtent, always ſignificant, demonſtrate a ſteadineſs of principle, a taſte founded upon truth, and a deep train of reaſoning; and if we even had not a full conviction of the eminent height to which they had attained in the abſtract ſciences, their architecture alone, in the ſtate in which we now find it, would give the obſerver of the preſent day a high opinion of the antiquity of this nation, of its cultivation, and the impreſſive gravity of its character."

On a ſecond viſit, the author found that the delight he experienced was not a mere illuſion produced by novelty; for, after having viewed all the curioſities of Egypt, he found no reaſon to retract the eulogy which his firſt view induced him to pronounce.

"I could not expect," he ſays, "to find any thing in Egypt more complete, more perfect, than Tentyra: I was confuſed by the multiplicity of objects, aſtoniſhed by their novelty, and tormented with the fear of never again viſiting them. On caſting my eyes on the ceilings I had perceived zodiacs, planetary ſyſtems, and celeſtial planiſpheres, repreſented in a taſteful arrangement: the walls I had obſerved to be covered with groups of pictures, exhibiting the religious rites of this people, their labours in agriculture and the arts, and their moral precepts: I ſaw that the Supreme Being, the firſt cauſe, was every where depicted by the emblems of his attributes: every thing was equally important for my pencil; and I had but a few

a few hours to examine, to reflect on, and to copy, what it had been the labour of ages to conceive, to put together, and to decorate. With my pencil in my hand, I paſſed from object to object, diſtracted from one by the inviting appearance of the next; conſtantly attracted to new ſubjects, and again torn from them, I wanted eyes, hands, and intelligence vaſt enough to ſee, copy, and reduce to ſome order, the multitude of ſtriking images which preſented themſelves before me. I was aſhamed at repreſenting ſuch ſublime objects by ſuch imperfect deſigns; but I wiſhed to preſerve ſome memorial of the ſenſations which I here experienced, and I feared that Tentyra would eſcape from me for ever; ſo that my regret equalled my preſent enjoyment. I had juſt diſcovered in a ſmall apartment, a celeſtial planiſphere, when the laſt rays of day-light made me perceive that I was alone here, along with my kind and obliging friend General Beliard, who, after having ſatisfied his own curioſity, would not leave me unprotected in ſo deſert a ſpot.

"We galloped on, and regained our diviſion, which was already at Dindera, three quarters of a league off Tentyra, where we ſlept. Every ſoldier, every officer, without giving or receiving orders, had turned aſide from the route, and haſtened to Tentyra; and the army had of their own accord remained there the reſt of the day, a day of ſuch pleaſure as to reward me for every danger incurred to obtain ſuch a gratification.

"In the evening, Latournerie, an officer of brilliant courage, and of a refined and delicate taſte, ſaid to me: 'Since I have been in Egypt, deceived in all my expectations, I have been conſtantly heavy and melancholy, but Tentyra has cured me; what I have ſeen this day has repaid me for all my fatigues; whatever happens to me in the event of this expedition, I ſhall all my life congratulate myſelf at having embarked in it, to have obtained the remembrance of this day, which I ſhall preſerve all the reſt of my exiſtence."

From Tentyra Denon proceeds to Thebes, to which place, during his ſtay in Egypt, he made ſeven viſits, with pleaſure continually renewed.

"The ſituation of the town," he ſays, "is as fine as can well be imagined; and the immenſe extent of its ruins, convinces the ſpectator that fame has not magnified its ſize; for the diameter of Egypt not being ſufficient to contain it, its monuments reſt upon the two chains of mountains which are contiguous, whilſt its tombs occupy the vallies towards the weſt, far on into the deſert. Four large hamlets divide amongſt them the remains of the ancient monuments of Thebes, whilſt the river, by the ſinuoſity of its courſe, ſeems ſtill proud of flowing among its ruins."

His repeated opportunities of returning to Thebes gave Denon time to make drawings and obſervations, which the hoſtility of the natives, and the hurry of military movements at firſt prevented him from doing.

Eſneh,

Eſneh, the ancient Latapolis; Apollinopolis Magna, which commanded the river and whole valley of Egypt; the iſland of Elephantina; and that of Philöe, all afford ſubjects for the pencil, and themes for deſcription; the efforts of the artiſt are various, as the poſition and form of objects are ever different, but thoſe of the writer are reduced to a frigid uniformity by the continual return of gigantic ſtatues; immenſe columns, and inexplicable hieroglyphics. Theſe ſubjects often reſumed when the author arrives at new towns, or reviſits thoſe he had previouſly ſeen, ſhew that Egypt preſented to Denon at leaſt, few other topics of conſiderable intereſt.

It is impoſſible to refuſe to this author the praiſe of induſtry; he has uſed his pencil with elegance; and with an appearance of correctneſs, he has deſcribed all he ſaw, and narrated every event which occurred within his obſervation without reſerve, though without any exhibition of great learning, or profound judgment. His general partiality to the cauſe of his countrymen we have already noticed; and he has, in other reſpects ſhown himſelf no mean proficient in the art of a courtier. Beſides the dedication of his work to Bonaparte, he takes frequent occaſions in the courſe of it, to mention the aſcendancy which that General obtained over his mind, and the minds of others, by force of ſuperior character; and he even makes a profeſſion of his faith in fataliſm and dependence on the ſtar of his great leader. Although in conformity, perhaps, to his own principles, and in compliance with the genius of his nation, Denon introduces into his work many ſarcaſtic or ludicrous reflections on paſſages in the Holy Scriptures, he has very cunningly ſuppreſſed all mention of Bonaparte's proclamation wherein he ſtyled himſelf a Mahometan, and of Menou's open profeſſion of that religion; nor has he permitted himſelf to mention the expedition into Syria, or the circumſtances attending the return of the army. It is a little odd that the name of Kleber is hardly to be found in the whole book.

A ſtriking defect in the execution of this work, beſide thoſe already adverted to, is the omiſſion of all ſubjects of natural hiſtory; it may be ſaid that this, with other branches of inquiry, will be completed by the Members of the Inſtitute; but thoſe who have purchaſed the enormouſly expenſive Pariſian edition of Denon, will not be content to expend more money in ſearch of Egyptian knowledge; and thoſe who read the work in a leſs expenſive form, will agree that many of its pages would have been more beneficially conſecrated to this object.

On

On the whole, although this publication did not deserve the expense, nor justify the expectations which awaited the Paris edition; it is well worth the price at which M. Peltier has republished it in London, and may well be expected to circulate extensively at the moderate sums claimed by the publishers of the translations.

On the merits of these translations we are now to add a few words. That by Mr. Aikin is beyond comparison the best. Mr. Kendal seems to be but slightly acquainted with the French language*, and has increased the difficulty of his task by turning the narrative from the first person into the third, an attempt which he has not performed with persevering accuracy. His historical account of the invasion of Egypt, is shallow, perplexed, and partial. From Mr. Aikin's translation, our extracts have been drawn, and they will enable the reader to judge of the style. He is not exempt from the blemish of Gallicisms. For instance, he uses *islots* for small isles; translates *pain d'épice, spice bread,* instead of ginger-bread; applies the word *degraded* in two places, to express the French term *degradé,* worn or eaten away; and calls Denon *the intermede* of mutual good offices.

The engravings in both translations are neatly execu

Art. CCXXIII. *The Revolutionary Plutarch, exhibiting the most distinguished Characters, Literary, Military, and Political, in the recent Annals of the French Republic. The greater part from the original Information of a Gentleman resident at Paris. A new Edition corrected and much enlarged.* 3 Vols. 12mo. Price 18s. Murray, London. 1804.

THE volumes before us are stated in the preface to be the production of a "literary recruit, though an officer of ancient date; and it is not choice that has made him exchange the sword for the pen; and exhibit to public animadversion from his study, those regicides and rebels, whom he should have preferred to have combated in the field, rather than to be a biographer of persons, many of whom he has known in the ranks, commanded, or seen confounded in a nameless crowd, and in a well-deserved obscurity." From the style of this specimen the reader will judge of the spirit in which

* For instance, he says, "the Arabs quarrelled about sharing the ransom of Delanau, and to settle the dispute, *burnt his brains.*" In another place he speaks of veiled women who showed nothing but the external neck.

which the biography is written, but he ſhould not haſtily pronounce the author corrupt or partial, becauſe he expreſſes, in ſtrong and unreſerved terms, the feeling of his mind on the events he records, and the individuals he commemorates. The taſk of writing on the French Revolution is irreſiſtibly inviting to thoſe whom accident has rendered the witneſſes of any of its ſcenes, or whoſe courſe of reading has made them peculiarly acquainted with the diſcloſed ſprings and motives of conduct of the perſons who have been the principal actors in the buſy and eventful ſcene. Perſonal acquaintance, or a participation in the views and acts of ſome of the factions may have occaſioned a partiality ariſing from the neceſſity of ſelf-defence, or a deſire of vindicating the abſent or the dead; but they who read or write without being ſubjected to ſuch an influence, muſt obſerve with regret, that in the whole courſe of theſe eventful years no inſtance occurs of the triumph or reward of virtue; vice defeats vice; faction ſurmounts faction; public ſpirit and patriotiſm are the daily theme of all leaders; but the facts preſent only a deformed and hideous prodigy, the ſhame of the age, and a blot on the page of hiſtory.

It will not be expected that the reviewer of theſe volumes ſhould inveſtigate with minute accuracy, the authenticity of every anecdote related by the author; in many inſtances, he ſeems to have relied on thoſe fugitive party writings which are never to be cited as proofs, but merely referred to as mentioning queſtionable circumſtances, the belief of which muſt be referred to the judgment of the reader: ſuch are *Les Nouvelles à la Main*; *La Sainte Famille*, and a few others; but the author has not neglected the more authentic ſources of information; and there are few events, military or civil, in the hiſtory of revolutionary France, which are not well and faithfully recorded in theſe little volumes. Nor will it be found that every agent in the revolution, every friend of Bonaparte, is ſpoken of with unqualified cenſure; ſeveral receive the praiſe due to their genius, talents, and virtue; although the majority are conſigned, and not unjuſtly, to the infamy which their groſs and flagrant crimes have ſo amply incurred.

We have ſelected the preſent edition to review in preference to the firſt, becauſe it is, as the author ſtates, corrected and enlarged; and we cannot but mention with approbation, the omiſſion of the pamphlet called, "Killing no Murder," which was publiſhed in the firſt edition. That pamphlet, as connected with a ſingular period of Engliſh hiſtory, is indeed a matter of curioſity, and the preface is perhaps

perhaps one of the moſt exquiſite ſpecimens of ſarcaſtic irony ever produced; but the arguments in the book itſelf are of indefinite and dangerous application; the revival of them at this time, by a French royaliſt, can only prejudice a cauſe which is beſt ſupported by the exhibition of tranquil virtue, and the appeal made to general feeling through the medium of dignified ſuffering.

The principal perſons, whoſe memoirs are given in the firſt volume, are the brave and unfortunate Moreau, to whom the author allows all due praiſe, not unmixed with a portion of cenſure; Sieyes, whoſe duplicity, apoſtaſy, and utter want of principle are well pourtrayed, and commented on with great ability: Fouché, of whoſe diſguſting crimes an ample and affecting detail is given. Barras, Rœderer, Volney, the principal Generals commanding the army of England; Admiral Bruix, David, and Talleyrand. In the lives of Moreau, Sieyes and Barras, ſeveral circumſtances are related reſpecting the ſecret hiſtory of the preſent government, which are at leaſt plauſible, and wear a great appearance of probability. In the memoirs of Fouché, are ſtatements reſpecting the internal ſyſtem of France, its relations with other countries, and the police of Paris, which make the reflecting reader ſhudder with horror; ſtatements which are too ſtrongly corroborated to be ſuppoſed untrue. Of the ſyſtem adopted in France toward Great Britain ſome curious details may be found in the account of Talleyrand, and a memorial annexed to that of Andreoſſy; but to the latter document we do not give implicit credit. The commanders in the army of England are introduced with an obſervation, that "the jealouſy of Bonaparte induces him to employ generals almoſt unknown; and his policy is, to truſt the command of his armies to no man whoſe reputation is eſtabliſhed;" but while the author reprobates with indignation the crimes of Augereau and Maſſena, he does not refuſe the tribute of reſpect to the military acquirements of Dumas, and the birth, knowledge, valour, and general good qualities of Andreoſſy.

The ſecond volume begins with an account of the brave, accompliſhed, and unfortunate general Pichegru, on whoſe military talents and political integrity high and well-deſerved eulogies are beſtowed. His exploits in Flanders and Holland, are carefully and correctly related, and his private conduct is illuſtrated by the following ſtatement.

"Many of thoſe men who during the revolution aſcended to public notoriety, and became famous or remarkable for their talents, powerful by intrigue, or dreaded for their crimes, either diſowned or treated with cruelty their parents, relatives, and friends;

friends; or enriched them by giving them places, or procuring them opportunities to ſhare in the plunder of their countrymen and of foreigners. The name of Robeſpierre's own ſiſter was upon his liſt of proſcription, as a fanatic. Chenier ſent his brother to the ſcaffold as an ariſtocrat; Danton impriſoned his own mother; the jacobin Philippe, of the *Rue de Temple*, cut off the heads of his father and mother becauſe they went to church. Barras cauſed two of his firſt couſins, and three other relatives, to be ſhot at Toulon, becauſe they remained there during its occupation by the Engliſh. La Reveilliere tranſported his brother-in-law, and four other poor and troubleſome members of his family to Cayenne. Dubois Crancé commanded the execution of one of his ſons, who was ſhot as an emigrant. The Deputy Duquesnoy cauſed his own father to be guillotined, as inſulting the national repreſentation by claiming him as his ſon. Hebert poiſoned his firſt wife, to be enabled to marry a nun; and confined his brother, who was a prieſt, in the convent of the Carmelites, where he was murdered with other priſoners in 1792. Such was the conduct of one claſs of the revolutionary characters. Rewbel, Merlin, Carnot, Sieyes, and Bonaparte, have acted differently, and in a manner as if all perſons related to them were born with capacities to be miniſters, generals, ſenators, or ambaſſadors, and to fill other important offices; while the French national treaſury, and thoſe of Switzerland, Italy, Germany, and Holland, procured them means to live according to their high ſtations. Neither guilt degraded, nor ambition or cupidity diſhonoured Pichegru, in his behaviour to thoſe near and dear to him; the ties of blood and nature were ſacred to him; but he did not drag ignorance from obſcurity, nor reward conſanguinity at the expenſe of merit; none of his relatives had any place under him, or by his recommendation, and it was his glory to find them again as good, as poor, and as obſcure as he had left them. On his coming back among them, they ſaw in his courſe of life the former companion of their ſociety, the brother, the couſin, the friend, and not the victor, nor the hero; they could not therefore murmur as if neglected, nor complain as if diſregarded; the general partook of their ſcanty meals as cheerfully, and returned their embraces with the ſame cordiality, as the adjutant had done; and in their company he was the perſon who often eſt forgot both what he had done for his country, and what his country had done for him, and that a ſmall farm was the only fortune of the faviour of his country, the conqueror of Alſace, Brabant, Flanders, and Holland. Of the friars of the Minims, who had been his early inſtructors, the greater number had died in miſery, or periſhed in priſons, or on the republican ſcaffolds. Five were yet alive, but in a ſituation which made life a burden to themſelves, of uſe to nobody, and painful to all feeling men who knew them; they were old, decayed, ſick, deſtitute of fortune, and of courſe of friends; and beſides, proſcribed as fanatics, becauſe they had not renounced the religion of their anceſtors, the goſpel of Chriſt. Pichegru ſold his horſes and camp equipage, and

and diſtributed the amount among them and two of his pooreſt relations, who had courage and humanity enough to harbour the houſeleſs, and to ſhelter wretchedneſs from unjuſt perſecution."

The ſequel of this unfortunate man's hiſtory; his tranſportation to Cayenne; his eſcape; and his murder by torture, in Paris, are faithfully and affectingly diſplayed.

Bonaparte and his family occupy the reſidue of the volume. Of this individual perhaps no contemporary, nor any future hiſtorian, will write in ſuch terms as to give general ſatisfaction. The author of the Revolutionary Plutarch preſents him in the leaſt favourable colours; the obſcurity of his early life; the meanneſs of his origin; his perſonal vices; and the accumulated infamy of his family, are unſparingly pourtrayed; and many of the anecdotes, if true, are not recommended by the authority of any information ſuperior to that which we have already noticed as inadequate to the eſtabliſhment of facts. But were theſe ſcandalous narratives ſubtracted, enough would remain to make mankind abhor the divinity Bonaparte is ſaid to worſhip, and rail at Fortune for the ſelection ſhe has made of a favourite. In the life of Napoleon the author has rendered a commendable ſervice to thoſe who are deluded by ſpeculations on the cheapneſs of a Republican government, by ſhowing, from a ſtatement publiſhed by Bourrienne, a diſgraced confidential ſecretary, the enormous expences, both in capital and annuities, which have been requiſite to ſatisfy the wants and deſires of a family elevated to ſupreme rule by the will of a republic. Yet amidſt the crimes and meanneſſes which this author has imputed to the family of Bonaparte, he has not neglected to do juſtice to the character of Louis Bonaparte, whoſe political notions appear to be uncorrupt, though his morals are impure, and debauchery has brought on him a premature old age, and made him an habitual invalid at twenty-three. Nor is it poſſible to regard without affection the character of his innocent and amiable wife, Fanny de Beauharnois, the daughter of Madame Bonaparte. "She," it is ſaid, "allows annuities to ſeveral diſtreſſed families, ruined by the revolution; and maintains and pays for the education of numbers of deſerted children, who, like herſelf, have been made orphans by the republican guillotine. She is as modeſt in her dreſs, and her language, as beautiful in her perſon and accompliſhed in her manners: and, in a vicious, corrupted country, and at a ſtill more vicious and corrupted court, ſhe has the courage to remain unpolluted and pure; and not to be aſhamed, either of her virtue or her loyalty."

In the third volume, the author produces a contraſt to ſome of the crimes he has before recorded, by narrating the life of the

the virtuous and amiable Duc D'Enghien, whoſe inhuman and unjuſtifiable murder cannot be palliated by the arts of ſophiſtry, or thrown into oblivion by the affected buſtle and unbluſhing inſolence of ſucceſsful villany. This memoir, which is well written, is followed by thoſe of Louis XVIII. and the royaliſt chief, Georges Cadoual. The author then reverts to his former claſs of ſubjects; and, to the end of the volume, preſents no ſpecimen of honour, virtue, or general merit. In the life of Berthier, indeed, we find the moſt liberal acknowledgment of bravery, ſkill, and many good qualities; but they are more than counterpoiſed by the recollection of the petty arts, miſerable tergiverſations, and audacious calumnies of this ſubaltern intriguer; the friend of La Fayette, the agent of Bonaparte, and the narrator of the campaign in Egypt. The life of Menou contains an accurate account of the expulſion of the French from that country; that of Regnier ſome curious anecdotes of the manner in which juſtice is adminiſtered in France; and that of Mehée an inſight into the artifices and frauds of ſpies, artifices which reflect no peculiar diſgrace on any nation, becauſe all ſhare in the infamy of employing them.

On the whole, and ſubject to the cautions that we have given, we have no heſitation in recommending theſe volumes to the attention of the public. From ſome parts of the compoſition we ſhould be led to believe that they were written in French, and tranſlated; but the ſtyle, on the whole, is neither incorrect nor inelegant. The ornaments are, portraits of Generals Moreau and Pichegru, and of the Duc d'Enghien, which are all neatly executed.

ART. CCXXIV. *The Etymology and Syntax of the Engliſh Language, explained and illuſtrated. By the Rev. Alexander Crombie, LL.D.* 8vo. pp. 302. Price 5*s.* 6*d.* Johnſon, London. 1802.

"IT is an egregious, but common error," ſays Dr. Crombie, (p. 300) "to imagine that a perfect knowledge of Greek and Latin precludes the neceſſity of ſtudying the principles of Engliſh grammar. The ſtructure of the ancient, and that of modern languages in Europe, are very diſſimilar: nay, the peculiar idioms of any language, how like ſoever in its general principles to any other, muſt be learned by ſtudy, and an attentive peruſal of the beſt writers in that language. Nor can any imputation be more reproachful to the proficient in claſſic literature, than with a critical knowledge of Greek and

Latin, which are now dead languages, to be ſuperficially acquainted with his native tongue, in which he muſt think and ſpeak and write."

Concurring in opinion with Dr. C. on this point, we are happy to announce our opinion, that in the publication of this treatiſe he has very reſpectably contributed to the promotion of a critical knowledge of the true principles of the Engliſh tongue. This is not one of thoſe catchpenny grammars which, as Dr. Barrow obſerves in his treatiſe on education, are almoſt daily preſſed upon public notice by pedagogical quacks, as a medium of advertiſing a ſchool. It is the fruit of conſiderable induſtry and diſcernment, guided by that profound and ſubtle logic, the application of which is indiſpenſable to an accurate acquaintance with the theory of language. Dr. C. has of courſe availed himſelf of the labours of his predeceſſors in grammatical enquiries, and we particularly approve of his adopting in his inveſtigation of the Engliſh adverbs, prepoſitions, and conjunctions; the rationale of thoſe claſſes of words ſo ably ſuggeſted and illuſtrated by Mr. Horne Tooke, in his Diverſions of Purley.

ART. CCXXV. *Grecian Antiquities. By the Rev. Thomas Harwood, late of Univerſity College, Oxford.* 8vo. pp. 509. Price 9*s*. Cadell and Davies, London.

THE ſtudy of the Greek language obviouſly involves frequent enquiries into the cuſtoms and manners of the Grecian States. For information on this ſubject the Engliſh ſcholar has generally been referred to Potter's Archæologia Græca. The merits of that elaborate work are undoubtedly of the higheſt order. For extenſiveneſs of ſcope, and diligence of reſearch its learned author juſtly challenges the higheſt admiration. But it muſt be confeſſed, that as a hiſtory of Grecian Antiquities, it is much too dry to be peruſed with intereſt, and that as a nomenclature it is by far too diffuſe. A Greek archæologia, therefore, adapted to the uſe of the ſtudents of the ancient claſſics, ſeemed to be a deſideratum which Mr. Harwood has endeavoured to ſupply. In the execution of this deſign he has adopted as a model the Roman antiquities of Dr. Adams, whoſe diviſion of topics he has followed with a few variations, which it is not neceſſary to ſpecify. For each fact he quotes his authority, not at the foot, but in the body of the page. The utility of his work is enhanced by a chronology of remarkable events in the Grecian hiſtory; and the reſearches of the ſtudent are facilitated by

by two indexes; the firſt "of Greek Words," the ſecond "of RemarkableThings." As far as we have examined theſe indexes, they appear to be very accurate. This we alſo find to be the caſe with his references, a portion of which we have thought it our duty to verify. On theſe grounds we have no heſitation in recommending this volume to the attention of thoſe who are engaged in the peruſal of the claſſics, as containing explanations of Grecian cuſtoms, more full and ſyſtematic than thoſe to be met with in Lexicons, and at the ſame time devoid of the prolixity of formal diſquiſitions upon archæological ſubjects.

ART. CCXXVI. *The Hiſtory of the Wars which aroſe out of the French Revolution: to which is prefixed, a Review of the Cauſes of that Event. By Alexander Stephens, Eſq. In two Volumes.* 4to. pp. about 1200, including the Index. Price 3*l.* 3*s.* Phillips, London; 1803.

A PREFACE to this work ſtates the author's conception of the magnitude of the ſubject; and we readily admit that it is one of the moſt important which can employ the pen of an hiſtorian. To handle ſuch a theme adequately, requires an union of talents, information, and impartiality, which are rarely to be found. The production before us, without manifeſting a genius either profound or comprehenſive, and enlarged views of moral and political philoſophy, ſhows an underſtanding of conſiderable acuteneſs and ſtrength, and which wants only more matured habits of reaſoning and diſcuſſion to render it fully competent to great literary undertakings. The information poſſeſſes little of that novelty which would intimate acceſs to ſources that are not public: it nevertheleſs proves the author to have beſtowed a very meritorious portion of induſtry, in collecting ſuch materials as he could obtain. In point of impartiality it is much more objectionable. Mr. Stephens has evidently begun and finiſhed his performance with the notions and ſentiments of a partiſan. We by no means impute to him the principles of a *democrat*, (to revert to the phraſeology of the periods which he deſcribes;) but we think he has too implicitly followed the creed of the parliamentary oppoſition to the war to be an unbiaſſed hiſtorian. A writer of hiſtory ſhould neither be of the party of one political leader or another, but of the party of truth. Mr. Stephens is very much a Foxite; and, in his view of meaſures and events, we frequently find him repeating what has been often ſaid in parliament, on ſome of the motions hoſtile to miniſters. As

critics, we are neither the votaries of Mr. Fox, nor of Mr. Pitt; and we expect an hiſtorian to be the authentic narrator, and impartial judge of the conduct of every one, whom his ſubject leads him to mention. We have thought it proper, at this early ſtage of the criticiſm, to mention the bias of Mr. Stephens, becauſe it not only affects, but determines, the ſcope and tendency of the production which we ſhall now briefly analyze.

An introduction takes a view of the ſtate of ſociety in Europe at the latter periods of the Roman empire; traces the inroads of the northern hordes to their cauſes,—in their own domeſtic ſtate, and the relaxation of Roman energy: and here the author ſhows he has read Gibbon with advantage. He proceeds to the origin and progreſs of the feudal ſyſtem; and ſhows himſelf well acquainted either with Monteſquieu and Robertſon, or with the materials from which they formed their delineations and eſtimates. He purſues feudal eſtabliſhments to their effects, as influenced either by general cauſes, or circumſtances peculiar to different countries; and preſents a ſketch of the French government to the commencement of the reign of Louis XVI. Thence he reverts to the riſe and progreſs of revolutionary principles and ſentiments; and purſues the train to its exploſion in 1789. He follows the chief meaſures and events to the convocation of the ſecond National Aſſembly; and exhibits a view of French parties, manners, ſentiments, and doctrines, in the beginning of 1792. He proceeds to the ſtate of Europe, and repreſents the powers of the continent as combining againſt the freedom of France. On the treaty of Pilnitz, we firſt ſee ſomewhat of a party bias. Our author, ſpeaking of that convention, ſeems to adopt the now exploded opinion, that it was an agreement for the diſmemberment of France. Long before the publication of this work, facts and documents completely evinced this theory to be totally unfounded in truth. Mr. S. mentions the ſubject in an appendix; but the arguments which he introduces there had been anticipated in 1798. The war which commenced between the German potentates and France in 1792, Mr. Stephens very roundly aſſerts to have been, on the ſide of France, legitimate and neceſſary.

The hiſtory opens with the commencement of hoſtilities; and, with much too great particularity of detail, dwells on the inefficient and trifling events of the firſt part of that campaign, before the Duke of Brunſwick took the field. We think alſo that the arrangement would have been more luminous, if the author had ſeparated the domeſtic tranſactions at Paris from the military attempts in the Netherlands. His obſervations on

the proclamation of the Duke of Brunſwick, are juſt and pertinent; but they are very obvious. The inſurrections at Paris are fully narrated: the outrages of the 10th of Auguſt are not ſufficiently reprobated; but the maſſacres of September are exhibited with juſt abhorrence. The march of the Duke of Brunſwick, and the movements of the French army, are detailed with a minuteneſs that we cannot help thinking tedious in itſelf; and, beſides, cenſurable in its relation to the general ſize of the work. Our author repeats many paſſages from the memoirs of Dumouriez, which might not be too particular for an officer himſelf detailing the operations of a ſingle year, ſoon after the tranſactions happened, but they are certainly unſuitable to a general hiſtory. Prolix as his account is, we do not find any new light thrown by it on the celebrated retreat of the Duke of Brunſwick.

The remaining part of this campaign was more active, and brought the French to the confines of Holland; which brings our author to the riſe of the quarrel between France and England. On this part of the ſubject we meet with no new information; but, in its place, we find numerous repetitions of the allegations and arguments that were advanced in parliament againſt the war, and that were afterwards compreſſed by Mr. Erſkine into his pamphlet on the cauſes and conſequences of the war. Our readers may here obſerve, that we are delivering no *political* opinion on the policy or impolicy of commencing the war: we merely deliver a *critical* opinion, that a repetition of the ſubſtance of arguments on one ſide does not conſtitute hiſtory. An hiſtorian ſhould be both a witneſs delivering teſtimony, and a judge ſumming up evidence. In the latter capacity, Mr. Stephens, upon the rupture with France, is very deficient. This work does not convey to the reader a full and accurate ſtatement of the evidence on both ſides of the queſtion. That part of the campaign of 1793, in which Dumouriez was engaged, continues to be characterized by that prolixity of detail which diſtinguiſhed the account of the former year; and our author ſtill borrows from Dumouriez too freely. In the ſubſequent and moſt important portion of the narrative he is much more compreſſed. On the ſiege of Valenciennes and Mentz he is ſufficiently brief, and indeed curſory. He returns to the domeſtic affairs of France; but, we think that he has not placed in the cleareſt light the cauſes which produced the important change in the ſucceſs of the campaign of 1793.

The narrative of 1794 opens with a view of the forces on both ſides. Our hiſtorian mentions all the actions and events

of any importance; but we do not think he peculiarly excels in his exhibition of military operations; though he certainly has abundance of military terms at command; but we ſhould have been better pleaſed with more vivid and diſtinct pictures, by which we could have ſeen the connection between cauſe and effect, and the various and diverſified combinations and movements that decided the fate of the reſpective conflicts. For inſtance, we cannot from Mr. Stephens diſcover any thing more concerning the chief engagement of that campaign, the battle of Fleurus, than that the French made an excellent diſpoſition; and having fought from ſunriſe to ſunſet (in the month of June) at laſt beat the Auſtrians. He ſays victory was long doubtful; but neither ſtates the cauſes which rendered it ſo, nor thoſe which at length put an end to doubt. The advances of the victorious republicans, and the retreat of the allies in the ſubſequent part of the campaign, are ſtated with fairneſs and accuracy. The victory of Lord Howe is deſcribed with a particularity that Engliſh patriots certainly will not blame. Copious extracts from the Gazette we think allowable on ſuch a glorious occaſion. At the concluſion of this campaign, our author takes a view of the effects produced by the French revolution on other countries. His opinion on its influence in theſe realms we muſt conſider as beſpeaking the partizan, and not the hiſtorian. "In Britain, (he ſays) the upper ranks of ſociety, partly influenced by the donatives ſo profuſely beſtowed in the ſhape of honours, penſions, and employments, and partly terrified by the ſuppoſed atheiſm and acknowledged crimes of thoſe who for a time governed France, became jealous of the liberties of their native country. The greedy capitaliſt trembling for his wealth; the rapacious courtier panting after preferment; the new-made peer indignant at beholding the growing contempt of titles; the ancient nobility mortified to think that talents began to be preferred to blood; all theſe, under the ſeductive appellation of a *ſtrong government*, ſighed after ſomething approximating to an abſolute monarchy." From this melancholy picture of the ariſtocracy of the country, as deſirous of renouncing freedom, the Briton's birth-right, our author proceeds to the common people; and affirms that "England, whoſe ſturdy peaſantry had hitherto been the reproach of other nations, was ſoon threatened with a degree of degradation approaching to the helotiſm of ancient Sparta." The diſſertation paſſes on to plots, which he alleges to have been fabrications; touches upon governor Aris, and makes a high panegyric on Sir Francis

Francis Burdett. The firſt volume is concluded with a character of miniſters, but Mr. Pitt is left out of the liſt.

The ſecond volume opens with the receſſion of Pruſſia and other powers from the confederacy. Our author proceeds to the Vendean war, which he purſues to the treaty concluded between the republic and the chiefs of the inſurgents. The campaigns on the Rhine and in Italy, being in 1795 comparatively unimportant, very properly occupies but a ſmall part of the narrative. The campaign of 1796 was of a very different character, and deſervedly attracts a great portion of the hiſtorian's attention. Mr. S. begins with the appointment of generals: "The Emperor," ſays he, "confided the direction of his forces to Baron Beaulieu, an able and enterpriſing warrior, whoſe virtues and exploits had long ſince acquired for him a high degree of reputation. The Directory appointed to the command of the army in Italy Napoleon Bonaparte, a man untried, and almoſt unknown. Our author occaſionally affords ſome ſhort ſketches of the character of Bonaparte, and circumſtantially deſcribes his principal exploits. We do not, however, think that the whole view of the firſt campaign of Bonaparte is maſterly. The hiſtorian is well diſpoſed toward that adventurer; but we cannot imagine that the Corſican himſelf would be highly flattered by a detail which he muſt regard as inadequate to his efforts and achievements. A reader cannot eaſily diſcover from the narrative of Mr. Stephens, that Bonaparte is the extraordinary man whom he deſcribes at the concluſion of the campaign. In mentioning the retreat of Moreau, our author informs us, that the *Val d'Enfer*, is a place, *the name of which ſufficiently expreſſes the nature of the country*; we cannot look upon this obſervation as a ſufficient account of the difficulties in that ſpot which obſtructed the march of a general, and required ſuch abilities to ſurmount. The obſtacles which Moreau had to encounter, were both arduous and picturesque, and afford ample ſcope for vivid and ſtrong deſcription; but they have not excited it from Mr. Stephens. The hiſtory now proceeds to the expedition of Britain to the Weſt Indies, and againſt the Dutch colonies in various parts of the world. It ſketches the naval campaign in Europe, including the abortive expedition of the French againſt Ireland. The following are ſtated by the author as the grounds of the enemy's hopes of ſucceſs:

"An armament was fitted out at Breſt by Vice-Admiral Truguet, then Miniſter of the Marine, the command of which was to have been conferred on Villaret Joyeuſe; but as that officer did not ſeem eager to engage in the adventure, Vice-Admiral Morard de Galles, who had formerly acted as Captain to the Baillie de Suffrein,

in the East Indies, was intrusted with the direction of the fleet. Fifteen thousand chosen troops were embarked in it, for a descent upon Ireland; and Hoche, who had acquired such reputation by his exploits at Dunkirk and Quiberon, was nominated General in Chief, a post which he aspired to with no common degree of ardour, partly from his insatiable love of glory, and partly from his rooted hatred to the English name. Having given out that the squadron was intended against Portugal, and actually procured manifestos to be drawn up in that language, on purpose to conceal the object of his destination, he employed a native of Ireland (Mr. Shee,) to compose and print proclamations, in which the latter endeavoured to captivate his countrymen, by the most seductive promises of national independence, and civil and religious freedom. But the principal dependence of the Commander in Chief was on the Society of United Irishmen, whose military organization was nearly complete, and whose strength, numbers, and local knowledge, when supported by an able Commander, and a veteran army, might have defied all the exertions of Great Britain. He was intimately acquainted with all their machinations, expected to be joined by them the moment he should land, and in a late interview with two of the chiefs, (Lord Edward Fitzgerald, and Mr. O'Connor,) he had settled the mode, and even fixed upon the place, of invasion. Every thing being prepared, the Admiral sailed from Brest, with a fleet consisting of eighteen sail of the line, thirteen frigates, and a considerable number of transports; while the General embarked on board a frigate called La Fraternité. The wind was at first favourable, but scarcely had the expedition left the outer harbour, when a storm took place, in the course of which most of the vessels were separated, and many of them entirely dismantled. Hoche, who had lost sight of the flag ship, after being exposed to the double danger of the sea, in which his vessel was in hourly jeopardy of being engulphed, and the enemy, by two of whose cruizers he had been for some time pursued, arrived at the end of a month, with great difficulty, at Rochelle, by the assistance of the Captain of the Revolution, who also took on board the crew of the Scævola, which foundered."

In the following campaign Bonaparte compelled the Emperor to make peace; and a treaty was concluded at Campo Formio. He seized and plundered Venice; and having settled Italy according to his own pleasure, he returned to Paris. The naval campaign proved glorious to Britain, by the victories of Sir John Jervis, and Admiral Duncan. Several attempts were made to effect peace, but to no purpose; and a proclamation was issued by His Majesty, to show that to France was owing the continuance of the war. In 1798 a Congress was opened at Rastadt for settling the disputes between France and the Empire. The French made war upon Rome, and deposed the Pope. The Republicans invaded, plundered, revolutionized, and devastated Switzerland. Bonaparte formed a project

project of ſubjugating Egypt, and making his way to India; and a grand expedition was fitted out for that purpoſe. The armament ſailed from Toulon, captured Malta, and proceeded to Egypt. Of this country our author gives a deſcription, which, when ſeparated from ſome pompous and ſwollen metaphors, is juſt, as far as it extends, but contains little novelty. Bonaparte inveſted Alexandria, and captured it by aſſault. He afterward defeated the Mamelukes in ſeveral battles. Admiral Nelſon was ſent in purſuit of the French fleet, and found them moored in the bay of Aboukir. The author's account of this battle and victory is one of the beſt ſpecimens of his belligerent narrative.

The victory of Admiral Nelſon was attended with very important effects, and rouſed various nations to reſiſt the progreſs of the French arms; but before their preparations were ripe, the campaign cloſed. Meanwhile a rebellion aroſe, and was cruſhed in Ireland; the origin, progreſs, and termination of which are ably and impreſſively told, in a chapter devoted to that ſubject. The ſame impartiality which impelled us to cenſure ſeveral defects and excreſcences in the former part of the narrative, now induces us with much pleaſure to declare that in the ſecond volume the work improves, is much leſs diffuſe, and more impreſſive. The language lays aſide a conſiderable portion of gaudineſs, and comes nearer the plain garb of hiſtory. The year 1799 ſaw Europe again involved in war. Our author commences with an account of the proceedings of Bonaparte in Egypt, after the diſcomfiture of the French fleet; and leaves them preparing to march into Syria. He begins an account of the continental campaign, with the invaſion of Germany by the Republicans; thence he proceeds to tranſactions of the hoſtile armies among the Griſons, and paſſes to Italy. He preſents a clear and ſuccinct account of the exploits of Suwarrow, and renders impartial juſtice both to the French and to the confederates; ſtrongly marking the abſurd jealouſy of the Auſtrians, which produced the ſeceſſion of Ruſſia, and the loſs, in the end of the campaign, of moſt of the advantages which had been obtained during the preceding part. Mr. Stephens's narrative of the campaign in Italy and the environs is, we think, the beſt part of his military hiſtory; in this he avoids the extreme diffuſeneſs of the firſt volume, without falling into the oppoſite error of too compreſſed a narrative. The following chapter is devoted to the expedition to Holland; and the author goes through with a haſte, which intimates that it is a ſubject the contemplation of which affords him little pleaſure. We confeſs we agree with him in regretting the event; but we do not blame the project. Our author reſumes the proceed-

ings

ings of Bonaparte, and attends him in his invaſion of Syria. His account of the defence of Acre is clear and lively; but he does not ſeem altogether aware of the importance of the reſult; and that this repreſſion of Bonaparte tended ultimately to defeat the great purpoſes of his expedition. From Syria and Egypt the narrative very naturally moves to India, and preſents a parting view of Tippoo Saib.

Our hiſtorian's account of the return of Bonaparte, and the revolution which rendered him the ſupreme magiſtrate of France, is much too curſory for one of the moſt momentous events which occurred within the period of his work. The letter of the Corſican to our King being to be found in every printed collection of ſtate papers, deſerves not a place in the body of the hiſtory; but ſince it is inſerted at full length, impartiality required that the anſwer ſhould have had an equally conſpicuous ſtation. The reſt of the chapter in which this correſpondence is introduced, conſiſts of the ſubſtance of parliamentary debates, on the propoſition for peace. In the narrative of theſe our author cannot avoid manifeſting his partiality towards a particular party. The campaign of 1800 was certainly a grand hiſtorical ſubject, and Mr. Stephens has beſtowed conſiderable pains on that portion of his work; nevertheleſs, we think that it does not equal his narrative of 1799. We agree with Mr. S. that the victory at Hohenlinden was both ſplendid and deciſive; and that the iſſue of the conteſt at Marengo was aſſignable to Deſſaix, and not to Bonaparte, who reaped the fruits.

The diſpute with the Northern Powers, and the expedition of the Britiſh to Egypt, finiſh all the important part of the narrative. The memorable exploits of March 1801 are well, and indeed ably, deſcribed, they diſplay a generous exultation in the heroiſm of his countrymen. The hiſtory cloſes with an account of the peace, and a view of the ſituation of the various Powers of Europe.

Such is the ſubſtance of the hiſtory before us; and from the account which we have given, our readers will, we truſt, be able to form a tolerably correct eſtimate of the materials and plan. We have occaſionally delivered our opinion on different parts of the execution; and we ſhall conclude with a few words on its general merit. We cannot denominate this performance an able hiſtory, much leſs can we call it feeble or frivolous. There are many ſenſible and judicious paſſages, and ſome which deſerve a higher praiſe; and we muſt ſay, the ſecond volume is much better than the firſt. There are two defects frequently prominent in this work; the one political, and the other literary. The firſt is an uniform diſplay

diſplay of party notions and ſentiments, which is repugnant to the impartiality of hiſtory. The ſecond is an affectation of ſplendour and ſtrength in the language, which, inſtead of real brilliancy and force, often produces a mere glare. Theſe are the chief faults which we noticed, and the laſt is principally confined to the earlieſt portions of the production. The imperfections, however, are more than compenſated by the merits of the work, which if not maſterly is certainly uſeful, and as ſuch we recommend it as deſerving of peruſal.

CCXXVII. *Circumſtances reſpecting the late Charles Montford, Eſq. by Geo. Harley, Eſq.* 8vo. pp. 278. Price 5*s.* Liverpool printed, and ſold by Cadell and Davies, London. 1804.

THIS unaſſuming title-page makes the ſame figure among the oſtentatious literary advertiſements of the preſent day, as a modeſt man does when the accidents of life have thrown him into the company of the frivolous and the vain, who endeavour to conceal their real inſignificance by the arrogance of their pretenſions. And as it not unfrequently happens that the unaffected ſimplicity of a firſt addreſs, which is deſpiſed by the unthinking and the vulgar, is in fact the reſult not only of good ſenſe, but of true poliſh and refinement of manners, ſo we find that this volume, the ſubject of which is announced in ſuch plain and ſimple terms, contains a conſiderable proportion of excellent matter, illuſtrated by language of ſuperior purity and elegance.

In order, however, to prevent our readers from conceiving groundleſs expectations, we think it neceſſary to obſerve, that the ſtory of Charles Montford is as ſimple as the mode of its annunciation. It is not one of thoſe narratives, in the peruſal of which the attention is kept on the alert by "hair-breadth 'ſcapes," or by frequent and ſignal reverſes of fortune. A ſucceſſion of every-day incidents leads to his melancholy cataſtrophe, and few events occur to him which excite the emotion of ſurpriſe. The latter obſervation may with equal juſtice be applied to the other perſonages whoſe hiſtory is intermixed with that of the hero of the piece. We preſume that the ſtudy of preſerving what the painters call proper *keeping* in his picture, has induced the author of this volume, to avoid throwing the family of noble emigrants into thoſe painfully-affecting ſituations, the invention of which we are afraid may be too well juſtified by ſad reality. As Charles Montford is intended to be the chief object of attention, it

was

was neceſſary not to beſtow two much intereſt upon the Duke de Liancourt. Not that we would be underſtood to inſinuate that the character of the Duke is devoid of intereſt. On the contrary, his ſtory ſtrongly moves our ſympathy. But this ſympathy is excited rather by the mingled magnanimity, and tenderneſs, with which he bears his misfortunes, than by thoſe extraordinary incidents, to which his circumſtances might eaſily be conceived to have given occaſion.

We think the author of theſe pages particularly happy in his delineation of character. He does not content himſelf with tracing thoſe bold likeneſſes, which are produced by a few ſtrokes of the pencil, but which frequently offend the diſcerning eye by the coarſeneſs of caricature. He draws finiſhed portraits, and whilſt he lays on his colours with a delicate and ſkilful hand, he does not affect to be of the number of thoſe daſhing artiſts who pride themſelves upon producing great effect without pains or labour. The opinions upon various intereſting topics, which he aſcribes to Montford, conſtitute a valuable part of his book, and evince the gentleman and the ſcholar of diſcriminating mind. As a conſiderable draw-back upon theſe commendations, we muſt acknowledge, that we are by no means ſatisfied with the cataſtrophe of Montford's ſtory. We hope that we do not adopt the peeviſhneſs, when we adopt the language of Johnſon; but we are of opinion, that this cataſtrophe affords an additional proof of the truth of his remark, that in a fictitious narrative "ſuicide is always to be had without expence of thought."†

With reſpect to the play, which Mr. Harley found on examining the papers of his departed friend, we cannot but think, that in publiſhing it he evinces more of the partiality of affection than is conſiſtent with the dictates of juſt criticiſm. The compoſition of a comedy requires a knowledge of the world, and an acquaintance with human character which are not to be expected from a cottage youth.

As a ſpecimen of Mr. Harley's ſtyle and manner, we ſhall tranſcribe his account of Montford's laſt interview with his miſtreſs.

"Things were in this ſituation, when I perceived in Montford a wiſh to ſpeak to me alone, though, when I gave him an opportunity for this purpoſe, his embarraſſment prevented a diſcloſure of his ſentiments;—after ſeveral long and painful interviews with him, during which ſome deſire ſeemed ever on his lips, without daring to aſſume a poſitive form, I conjured him to ſpeak boldly to me, as to one who knew him entirely, and whom he could not offend. "I could

† See Johnſon's Life of Gray.

"I could wiſh," ſaid he, and his voice faltered—"yet if my requeſt ſhould appear unreaſonable, if it ſhould haraſs, or be the cauſe of the leaſt diſtreſs;—yet if it is ſo, you will refuſe, and your indulgence will forgive me—I would wiſh you to aſk Louiſa if ſhe would allow me to ſee her?" "For heaven's ſake, Charles," I replied, "be calm, I will give you an anſwer immediately." As I was leaving him he called me back, "yet perhaps I am wrong." "If it be an error," anſwered I, "we ſhall all learn to forgive it." I conſulted the phyſician in the preſence of Mrs. Harley, upon the danger which might ariſe to Louiſa from any new agitation—in a whiſper, he ſaid, that as all hopes of recovery were vain, it would be unreaſonable to refuſe whatever might be a ſource of pleaſure to her. "Then you have no objections," ſaid I aloud; "none," he replied. "And Louiſa, Mrs. Harley," ſaid I, "will ſhe object?"—"No, no, I can anſwer for her, I well know ſhe wiſhes to ſee Mr. Montford; but bear, bear the meſſage to her yourſelf, I cannot, Madame de Liancourt only is with her; you could not have a more convenient time." I inſtantly went to Louiſa's room, and told her of my friends requeſt; a faint beam of pleaſure once more ſhot from her eyes, and ſhe warmly expreſſed her aſſent.

"Then, with a ſmile, which ſtill partook of its former beauty, ſhe added, "let it be this evening; candle-light beſt becomes me now," At ſix o'clock Madame de Liancourt entered the room, leaning upon Montford's arm. Louiſa had taken particular pains in adjuſting her head-dreſs; a ſlight fluſh that could ſcarcely tarry there, gently played upon her cheek—her ſmooth and white forehead was ſeen beneath her cap—her eyes, at the ſight of Montford, received a new animation—affliction, pain, death itſelf, ſeemed to have no power—ſhe was ſtill beautiful—ſtill moſt lovely, as ſhe ſat up in her bed, ſupported by pillows;—nothing but the perpetual remembrance of her danger, could have checked the expreſſions of admiration from all around her.

"Louiſa fixed her eyes upon Montford; as he drew near her they met his. Madame de Liancourt, I ſaw, ſupported him with difficulty, he ſtood in dumb melancholy by the bed-ſide; Louiſa attempted to ſpeak, but in vain—ſhe turned her head to the other ſide endeavouring to collect firmneſs, again ſhe would have ſpoken, but ſtill her voice refuſed to obey; at length ſhe gave up the ſtruggle, and in the midſt of ſobs and tears, ſtretched out her hand to him, he caught it eagerly in his, and falling upon his knees, preſſed it convulſively to his lips.—I ruſhed towards him, and would have hurried him away, Louiſa exclaimed, "No, no," then turning to Montford ſaid, while her hand was ſtill locked in his, "Will you make one of our party this evening?" "We will return immediately," ſaid I. Montford ſprang up, and hurried me out of the room.——I now reproached him for his want of fortitude, and conjured him for Louiſa's ſake to collect himſelf. He drew his hand quickly acroſs his brow, anſwering, "you may depend upon me; come, let us return." I detained him as long as it was poſſible; we then returned. This evening Louiſa's cough was

leſs

leſs oppreſſive than it had been for ſome days. The phyſicians, however, drew from it no favourable omen. Montford was leſs ſkilful and more ſanguine, he was able to converſe with ſome degree of tranquillity; whenever he ſpoke, Louiſa fixed her eyes on him, and ſometimes, I believe, nodded aſſent to his opinions; ſhe evidently felt a pleaſure in hearing him, and he perceiving this, endeavoured, as far as his depreſſion would allow him, to talk upon ſubjects in which he knew ſhe moſt delighted. We did not ſeparate till late in the evening. Louiſa again gave him her hand: the effort he had ſo long made now failed him. Louiſa caught the tone of his mind; as I forced him from the room they exchanged a look of mingled affection and deſpair, which would have brought tears into the eyes of the moſt indifferent ſpectator, however proſperous his ſtate, however high his ſpirits.

ART. CCXXVIII. *The Grampians deſolate: A Poem. By Alexander Campbell.* 1 Vol. 8vo. pp. 320. Price 10s. 6d. Vernor and Hood, London. 1804.

THE object of this work is to prove, that the plan of ſheep-farming, which, within the laſt twenty years, has become very prevalent among the Grampians, tends to depopulate the country, and therefore requires the interference of legiſlature.

If we admitted the fact to be as the author ſtates it, we ſhould diſcover in his theme grounds for a political treatiſe; but were we to concur ever ſo much in his opinion, we ſhould find a difficulty in underſtanding his reaſons for making ſheep-farming the ſubject of an *epic poem*. Our author, indeed, informs us, that various writers of poetry had political purpoſes in view. That information, however, is not new; and and we do not object to political poetry. But, although we greatly admire two productions, whoſe ſcope our author regards as political, "Telemachus," and the "Deſerted Village," we do not therefore infer, that their excellence depends upon their political objects. Their value conſiſts in the plan and execution. To inſtance a work on a theme more nearly connected with the ſubject of the preſent performance, the "Georgics of Virgil," we do not think that the ineſtimable value of that immortal work ariſes from the ſubjects of the reſpective books. A perſon might write nonſenſe and inſipidity upon tillage, trees, cattle, and bees; and if Virgil had been now alive, he could have rendered the ſheep ſtores of the Grampians ſtriking and intereſting. Our author was under no neceſſity of quoting precedents for writing poetry upon

ſubjects

ſubjects of political economy:—to ſuch, an impartial reader cannot object, if they are properly handled.

The poem proceeds upon a two-fold aſſumption; firſt, that the Grampians are deſolate; ſecondly, that the deſolation is owing to ſheep. The fundamental poſition is not true of the Grampians in general, as either obſervation or enquiry would convince any impartial examiner: but let us conſider the work according to the author's hypotheſis.—The performance is divided into ſix books; each of which is accompanied by a large body of notes. The firſt informs us, that heretofore there were chieftains in the highlands, and that they entertained their vaſſals in the great hall; but now that there are ſheep, the ſaid ſheep ſubvert the morals of the people, and leſſen the ſupplies of the army and navy. An epiſode is here introduced, of which the *names* are taken from Oſſian; or, perhaps more recently from an entertainment exhibited at Covent-Garden, by the title of Oſcar and Malvina. Our author ſeems to think, that the repetition of ſuch appellations as Kenneth, Selma, and Cuthulin, communicates to his production a portion of the genius which diſtinguiſhed the hiſtory of Buchanan and the poems of Oſſian. From ſheep our *bard* ſomewhat abruptly paſſes to the Union; and very juſtly, though not newly, remarks, that Scottiſh warriors, politicians, ſoldiers, lawyers, and ſcholars, are now well received in England. With this ingenious diſcovery, and a return from northern men of talents to northern ſheep, the firſt book concludes. The ſecond reverts to former times, and accuſes the highlanders of having greatly degenerated from their anceſtors; as a proof of which, there are now among the Grampians ſuch paſſions as jealouſy, hatred, and envy; which, according to our author, did not exiſt before the introduction of ſheep. Malignant paſſions are not the only evils of that deſtructive ſyſtem;—there is now a great ſcarcity of roebucks, and a diminution of grouſe. The decreaſe of veniſon and wild fowl, *our poet labours very hard to prove*, is not altogether ſo great an evil as emigration to America. He concludes this book with ſome very juſt, but often-repeated remarks, on the benefits which may be derived from fiſheries. The third book gives an account of ignorant upſtarts who make fortunes in India; and this leads the author to a notable diſplay of learning, of which the following ſummary will afford a ſample. Columbus croſſed the Atlantic, and diſcovered the Weſtern world. Cortez conquered Mexico. Pizarro conquered Peru. Gama took an eaſtern courſe, and was followed by Albuquerque. This profuſion of knowledge is accompanied by ſuitable reflections. By navigation men know

know much more of the world than without it: trade increaſes comforts and luxuries. Our poem returns to the ſheep. Of theſe animals great numbers periſh in the ſnow. Landholders, who ſpend their rents in riot and diſſipation, at a diſtance from home, diffuſe leſs money through the country than thoſe who live upon their eſtates. The fourth book commences with a very juſt remark, that the ſun is friendly to vegetation. It farther ſtates, that competence, peace, and health, are very agreeable. From theſe undeniable truths our poet returns to his ſheep; but ſoon leaves them again, to introduce a viſion which appears to one of the hunters. It is the genius of Caledonia reciting the hiſtory of Scotland, and dwelling very particularly on the topography. This communicative genius ſets forth, that the ſovereigns of Scotland had once the ſurname of Bruce, and afterwards of Stuart. The hunter is ſo delighted with the information which he receives, that he ſpends the night in drinking whiſky; and with this entertainment the fourth book concludes. The fifth deſcribes the effects of the ſucceſſive months after midſummer. This deſcription is alſo, we believe, juſt, though we doubt if it be excluſively applicable to the Grampians. In July the weather is hot and ſultry; in Auguſt the heat is not much leſſened; in September the corn is reaped, apples and pears become mellow. There are alſo uſeful precepts. A farmer is admoniſhed to guard his crop againſt rain; and there is a particular direction for building ſtacks. In October the leaves begin to fall; and ſportſmen go a ſhooting. November is much more gloomy than October. December is omitted. The ſixth book, without following the order of months, deſcribes winter in a mountainous and cold country. Among the phenomena of this ſeaſon in the Highlands, our poet peculiarly marks froſt and ſnow. He alſo very juſtly obſerves, that when the earth is hardened and covered, agricultural purſuits are not carried on with the ſame aſſiduity as in mild weather, and after a thaw. He again reverts to his ſheep, paſſes to his fiſheries, and exhorts the legiſlature to take theſe ſubjects under conſideration.

Such is the ſubſtance of the poem, of which our readers will from this analyſis be able to form an eſtimate; and we ſhall not anticipate their judgment by a particular criticiſm. In general, we muſt ſay we think the author a very well-meaning man; and that, if he does not altogether ſucceed either as a poet or a political economiſt, it is not for want of good will and laudable intentions. We muſt allow him the praiſe of ſpeaking a great number of truths; ſuch, indeed, as no man in his ſenſes would ever think of controverting. Among thoſe we

forgot

forgot to mention one very signal instance:—cowboys are often enamoured of dairy-maids; they marry, become fathers, and fonder of their own offspring than of the offspring of their cattle.

The notes have their share in the merits of this work. They are, mostly, undeniably true, and very accurate, especially those on the topography of the country, which we have much pleasure in finding, on examination, sanctioned by the authority of Patterson's book of roads. The versification chimes tolerably well, and proves the author to have a passable ear for music.

Mr. Campbell really appears so good humoured, and so much in earnest, that we wish truth and justice would permit us to express approbation of his "Grampians desolate;" and are very sorry that truth and justice peremptorily dictate a contrary judgment.

ART. CCXXIX. *A Medical Guide for the Invalid to the principal Watering Places of Great Britain. By William Nisbet, M. D. Fellow of the Royal College of Edinburgh.* 12mo. pp. 326. Price 5*s.* 6*d.* Highley, London. 1804.

THIS work is professedly intended rather for popular than for medical use. In this point of view it is very doubtful whether or no the public will ever derive any real benefit from it; for it seldom happens that, however distinctly a case may be described, and its treatment directed, the patient himself can be a proper judge either of the distinction of the symptoms, or of the application of the remedies. We see even medical men themselves obliged to abandon the management of their own complaints to their professional friends: armed as they are by study and experience, they submit to cooler judges the treatment of those cases in which they are too deeply interested to decide without danger of serious mistakes. It must indeed be confessed that a mother of a family with a little assistance from an experienced apothecary, may occasionally avoid some difficulty and danger by the early application of simple remedies: and those articles of the materia medica which are the subject of this little compilation, are less liable to dangerous abuses in their application than many others possessed of greater immediate activity.

Dr. Nisbet has principally selected his materials from Dr. Saunders's Treatise on Mineral Waters, and from the Guide to the Watering Places. He first treats of water in its simple state, and of its various uses: secondly, of mineral waters; thirdly, of the diseases in which these waters are most service-

able; and fourthly, of the climates, ſituations, and accommodations of the watering places.

Among the applications of water, the air-pump vapour bath, invented by Mr. Smith of Brighton, is deſcribed, and called a moſt powerful agent of the nature of the cupping-glaſs. It is however very difficult to ſuppoſe, that this application can have any other effect than that of ordinary cupping after a moderate fomentation. If it were neceſſary that a limb ſhould be much diſtended with blood, and the circulation in it impeded, this effect would be produced almoſt as well by the application of the tourniquet, as by that of the air pump vapour bath.

The third part of the work contains, in about 150 pages, the hiſtory and treatment of the greateſt part of the diſeaſes which infeſt the human frame. We are not, perhaps, to aſk if it is poſſible to convey much information in ſo ſhort a ſpace, but if the author has conveyed as much as was reaſonably to be expected: and there does not, on the whole, appear to be any deficiency in the execution of his plan, however limited it may be in its nature. The ſynoptical table at the end of this part, ſeems to be intended to reduce the art of healing into a compaſs narrow beyond example: diſeaſes, and their remedies, appear to be compared in it with as much readineſs as the Latin and Engliſh words of Ainſworth's dictionary, and as mechanically as directions are given in Kircher's great work on muſic, for expreſſing by melody and harmony the fineſt emotions of the ſoul. But conſidered as hints for further conſideration, theſe tables may be of ſome utility.

The fourth part conſiſts almoſt entirely of extracts from the Guide to the Watering Places, a work which Dr. Niſbet, in gratitude for the aſſiſtance derived from it, thinks himſelf bound to recommend very warmly to his readers.

The waters enumerated under the denomination acidulous, are thoſe of Malvern, containing ſome carbonic acid, with a ſmall proportion of ſaline and earthy matter: of the Winifred, in Flintſhire, nearly reſembling it: of Briſtol, which is at the temperature of 74°, and contains bitter foreign matter; of Matlock, the temperature 66°; of Buxton, which contains ſome azotic gas, as well as carbonic acid, the temperature being 82°; and of Bath, of which the contents are nearly ſimilar, and the temperature from 112° to 116°. The effects of all theſe waters are ſuppoſed to depend ſimply on their gaſeous impregnations.

The ſaline waters are thoſe of Epſom, and of ſeveral other places in the neighbourhood of London, which are more or leſs ſtrongly impregnated with the ſame ſalt, the ſulfate of magneſia;

magneſia; thoſe of Kilburn being only diſtinguiſhed by a quantity of carbonic acid; beſide theſe, the common ſea-water, and the Seltzer, and ſome foreign waters are mentioned.

The ſimple chalybeates are the Tunbridge, Iſlington, Hampſtead, Spa, and Pyrmont waters, which contain iron, diſſolved by means of the carbonic acid.

Of the ſaline chalybeates the moſt powerful is the water of Cheltenham; that of Scarborough is leſs active; the water of Hartfell, in Scotland, contains vitriol of iron; thoſe of Vichy and Carlſbad are referred to the ſame head.

The principal ſulfureous waters are thoſe of Harrowgate, and Moffat, in this iſland; and of Aix-la-Chapelle, Borſet, and Barege, on the continent.

ART. CCXXX. *Morborum Puerilium Epitome. Auctore Gulielmo Heberden, Regi Reginæque Britanniarum Medico Extraordinario.* 8vo. pp. 72. Price 3*s.* 6*d.* Payne, London. 1804.

THE treatment of the diſeaſes incident to children has too long been conſidered as beneath the attention of medical ſcience. Their complaints have therefore been in general left to the management of nurſes, and of good-women, who becauſe they may have had a numerous progeny of their own, were ſuppoſed ſufficiently competent to carry the infants of others ſafely through the uſual maladies of early childhood. But experience, ill directed, and uncompared, will never terminate in knowledge: and we know that the officious interference of ignorant aſſiſtants in the care of women in childbed, and in the management of children during the more early periods of life, has done more miſchief than would have reſulted from leaving the whole to the dictates of nature.

Of late years the treatment of the diſeaſes of children has become an object of attention to ſcientific phyſicians. The names of Armſtrong, of Buchan, and of Underwood, may be reckoned among thoſe whoſe writings have had the chief merit in reſcuing the helpleſs years of infancy from the brutal treatment of bigoted ignorance; and the reſult is, that the proportion of children who die among the higher claſſes of ſociety, among thoſe whoſe circumſtances enable them to obtain proper medical aſſiſtance for their progeny, is much diminiſhed; and that inſtances of rickets, and other bodily deformities, much more rarely occur.

The preſent elegant little work, we have no heſitation in ſaying, will be found an uſeful and generally acceptable addition

dition to thoſe already before the public, on the ſubject of the maladies of infants. It contains a ſuccinct view of all the diſeaſes peculiar to childhood, and a ſhort and clear account of the diet, mode of treatment, and remedies moſt appropriate to each; for, as the author well obſerves, "Paucis autem abſolvitur medicina puerorum.

——————— Non Maſſica Bacchi
Munera, non illis epulæ nocuere repoſtæ."

The whole appears to be the reſult of experience, and is laid before the public in that modeſt and unaſſuming garb which indicates an underſtanding chaſtened by the ſeverer ſtudies of philoſophy; and tends to prepoſſeſs the reader's mind in favour of the author, even before it appeals to his judgment.

In the table of the doſes, and effects of the purgative medicines appropriate to children, we regret the omiſſion of the compound of kali vitriolatum, with rhubarb, ſo highly extolled by the late Sir William Fordyce, as a remedy for the tumid bellies of children, and which experience has taught us to be in reality an excellent medicine.

Among the remedies for hydrocephalus, we are ſurpriſed that no mention is made of blood-letting, either topical or general. We have witneſſed more than one caſe, in which, when every ſymptom of the early ſtage of this complaint was preſent, and where other children of the ſame parents had fallen victims to it, life appeared to be ſaved by a copious diſcharge of blood from the temples, produced by the means of leeches.

We give the author due credit for his guarded prognoſtic, concerning the ultimately prophylactic effects of the cow-pox. "Hic morbus, caſu, an conſilio corpori inſitus, *videtur*, hominem tutum præſtare a variolis vulgaribus:" caſes have occurred, moſt probably, ſince this ſentence was written, which appear conſiderably to have ſhaken the credit previouſly given to the preventive power of the cow-pock. For "major eſt vis inſtantiæ negativæ, in omni axiomate vero conſtituendo."

We take leave alſo to congratulate the author on reviving the practice of writing a ſcientific work in Latin, the appropriate language of ſcience. The contrary practice may have tended to diffuſe knowledge, but we doubt much whether it has augmented the quantity of really uſeful information; it may have made many ſciolifts, but probably few proficients; and it certainly has tended, in no ſmall degree, to degrade medicine from the dignity of a ſcience, and convert it into a mercenary trade. The ſtyle of this work is pure and perſpicuous; and without being a ſervile copy of Celſus, may be intitled a good imitation of the ſimple and elegant manner of that claſſical author.

We

We ſhall lay before our readers the chapter treating of meaſles, as being a fair ſpecimen of the ſtyle and manner of the whole work.

" Caput XLI. De Morbillis. Morbillorum hæc ſigna ſunt. Febris, tuſſis ſicca, lachrymatio et imbecillitas oculorum, palpebrarum tumor, ſternutamenta. His accedunt, quarto fere die, maculæ parvæ rubræ, primo in facie, poſtridie in brachiis et reliquo corpore: poſt alios quatuor dies in furfurem illæ abire conſueverunt; et mox omnia mala accedunt. In paucis eo ipſo tempore increſcunt febris et jactatio; et modo cita mors, modo lenta tabes ſubſequitur.

" Tuſſis et ſpirandi difficultas ſanguinis miſſionem quolibet morbi die requierunt. Tum victu, et medicamentis, quantum fieri poteſt, æſtus febriſque mitiganda eſt. Ad ſomnum movendum ſæpe neceſſaria eſt ſyrupi papaveris albi drachma, vel tincturæ opii guttæ tres quatuorve denique morbo finito alvum ſolvere oportet.

" Hic affectus modo decem, modo quatuordecim dies deliteſcit in corpore priuſquam ſe prodit."

Art. CCXXXI. *The Caſtle of the Tuileries: or, a Narrative of all the Events which have taken place in the Interior of that Palace, from the Time of its Conſtruction, to the Eighteenth Brumaire of the Year VIII. Tranſlated from the French, by Francis Lathom.* 2 volumes, 8vo. Price 14*s*. Longman & Co. London. 1803.

" THE hiſtory of the French revolution," the writer of theſe volumes obſerves, " is to authors like a great tree divided amongſt ſeveral workmen. One turns his lot into figures, another into furniture. Thus one author extracts from this hiſtory memoirs, or tracts; whilſt another compoſes from it poems, or a collection of anecdotes. From the lot which has fallen to my ſhare I have ventured to make this book."

If he means to intimate that he has converted his portion into furniture, we ſhould be diſpoſed to compare the article he has manufactured to the piece of joinery deſcribed by Mr. Burke,—" croſsly indented, and whimſically dove-tailed; here a bit of black, there a bit of white; very curious to ſhow, but utterly unſafe to touch, and unſure to ſtand on." The hiſtory here preſented of this celebrated caſtle conſiſts of a brief narrative of the firſt tranſactions which took place in it, and on thoſe which moſt diſtinguiſhed it during a ſhort period of the revolution. The vehicle by which the latter part of the information is conveyed to the reader is a ſuppoſed viſit to the Tuileries, continued during eleven days, by an imaginary Engliſh nobleman, called *Lord Bedfort*, in December 1762; and connected by converſations in the intervening days, when

the parties were not at the caſtle. The perſons ſuppoſed to be preſent are, his lordſhip; the author; a commiſſary, employed by the convention in the Tuileries at that period, and the clerks and various other perſons.

The firſt three chapters contain matter preparatory to this viſit. The hiſtory of tranſactions from the reign of Charles ix. when the caſtle was built, to the forcible removal of Louis xvi. and his family from Verſailles, to this ſcene of indignities and horrors, is related with a brevity which becomes him who has nothing new to diſcloſe; and, in the ſecond chapter, for want of more inſtructive matter, we are preſented with the adventures of three fortune-hunting courtezans, in the year 1769. —The account of the king's compulſory departure from Verſailles, and ſome ſubſequent events, his anecdotes of, and ſpeculations on, the events of the day, and circumſtances which produced and were likely to flow from them, are the main objects diſcuſſed in theſe volumes. Had the taſk which the author propoſed to himſelf been well executed, no objection could be made to the ſcene which he has ſelected, or the manner of making his diſcloſures. The Tuileries, the palace from which the monarch had ſo lately been dragged, to his cloſer and final priſon, preſented at that period, at every ſtep, a new ſubject of curioſity and enquiry; and the courſe of converſation muſt neceſſarily lead to the topics on which the writer was deſirous to diſplay his knowledge or his ſagacity. But in the title of the ſuppoſed Engliſhman, who is one of the interlocutors, a miſtake is made, ſo palpable as to take from the fiction all appearance of probability;—we have no *Lord Bedfort*; and, as the tranſlator properly obſerves, the late Duke of Bedford, from whom alone this title could be ſuppoſed to have been borrowed, was not at Paris at the period. This obſervation would not perhaps occur to a French reader; for the people of that country ſeem to be unaccountably ignorant of every thing relating to men and manners in this; otherwiſe we ſhould not in many of their writings have found names, ranks, places, and manners, ſo completely diſguiſed, as not, without difficulty, to be recognized: we ſhould not, for example, in the work before us have ſeen our old acquaintances, Colonel Barre and Charles Fox, whimſically tranſlated into the Upper Houſe with the titles of Lord Barry and Lord Fox. The author too is ſo incorrect an hiſtorian, as to confound the author of "*Hiſtoric Doubts on the Life and Reign of Richard the Third*," with his uncle, Horace Walpole, who was ambaſſador from Great Britain to France. (See vol. ii. page 146.)

Yet

Yet as the work was written for the meridian of Paris, it may be alleged that ſuch a criticiſm is too local to affect its general merit; but the error does not ſo terminate: By an anachroniſm which every intelligent Frenchman could detect, one of the parties to a converſation ſuppoſed to take place in 1792, (ſee vol. i. page 283,) quotes a book publiſhed by M. Bertrand de Moleville in 1798.

Waving, however, the effect of theſe obſervations, and ſuppoſing the writer to have found readers ſufficiently goodnatured not to look ſo cloſely into the matter, it remains to enquire,—whether any peculiar information can be gathered from the work. The author appears to have lived among the ſcenes he deſcribes, and to have watched them, and the actors in them, with attention; but, in his deſire to fill two volumes, he has introduced the imaginary intrigues, retailed the malicious ſcandals, of many revolutionary writers againſt each other; repeated the antichamber anecdotes which have filled ſo many columns of newſpapers; and even revived an old joke told of George I. who paid two ducats for an egg, applying it to the Emperor Joſeph II. (ſee vol. ii. page 119). Under theſe circumſtances, the intelligence he affords, as derived from his own peculiar obſervation, becomes ſuſpected, eſpecially when in many places we ſee an evident motive of ſelf-intereſt in the pretence to peculiar information, and the poſſeſſion of extraordinary documents. He frequently mentions books and papers ſuppoſed to be written by Louis XVI.; and does not forget to inform the reader that they may be purchaſed at a liberal price (ſee vol. i. page 287; vol. ii. pages 146—232).

The author appears, by his work, to be a partizan of Bonaparte's government, and therefore allows himſelf to ſpeak of the revolution, which he undertakes to deſcribe in terms of moderation and propriety, if not always with hiſtorical veracity. The factions which overthrew the throne, Briſſotines as well as Mountaineers, are treated with deſerved ſeverity. In theſe pages the *virtuous* Roland appears a mere automaton moved by his wife, a pedantic declaimer on equality, yet rough, overbearing, and tyrannical toward his inferiors. An anecdote is related of the lady and Barbaroux, too groſs to be aſſerted without the beſt authority, yet too probable to be entirely diſbelieved. Fabre d'Eglantine is diſplayed in the appropriate meanneſs of his character, proſtituting abilities which would have ſecured honeſt fame, to the baſe deſire of gaining the ſuffrages of the Cordeliers; and Danton, Marat, Robeſpierre, and many other demagogues of the day, are exhibited with appropriate, though not novel, traits of deformity. The Duke of Orleans could not in courſe eſcape notice, and

the turpitude of his life and conduct is amply shown, though the information is not always correct, nor in any particular new. It is drawn in general from the work of M. Montjoye, intitled, "The History of the Conspiracy of the Duke of Orleans;" a book often plundered without acknowledgment, and from which much information may be extracted, but by those only who will take the pains to separate fact from fiction; and, in pursuing the conjectures of the writer, make allowances for the animosity which evidently guides his pen. Thus the writer of the work before us is justified in the anecdotes he relates of Orleans, on the 5th and 6th of October 1789; but should not so incautiously have repeated the disgusting account of the ceremonies of admission into the lodges of freemasons; ceremonies which, if ever used, could only have been so by a few most wicked and corrupt assemblages, but which certainly could never form, as is here represented, the bond of union of so large and respectable a body as the freemasons, and yet be so publicly known as to form the subject of conversation to three recent acquaintances in the streets of Paris. The fact is, that the whole account is copied from a fictitious narration in Mirabeau's "*Essai sur la Secte des Illuminés.*"

In mentioning the royal family, however, this author has always the integrity and courage (for it still requires courage in France), to treat their misfortunes with respect, and to vindicate their character from malignant aspersions. The king appears, in his pages, intelligent, humane, virtuous, and a lover of his country: he is reproached indeed with want of firmness, and his industry is represented as degenerating into a trifling minuteness; but his innocence of the charges imputed to him by his enemies is always vindicated, and praise is not withheld from the virtues which distinguished him. Toward the queen, the princess Elizabeth, and Madame de Lamballe, the same justice is shown: so that those who love to hear the royal family traduced will seek in vain for gratification in this work.

When the affairs of England are mentioned, the author frequently betrays the disposition, so prevalent in France, to decry every act and proceeding of our government and legislature. He makes Lord *Bedfort* avow, that in the British house of commons, scenes equally scandalous with those which disgraced the national convention frequently take place, *and accuse himself of being a party in them;* and he repeats the absurd calumny that British money was used to procure the decree of death against Louis XVI., and that the British government and nation regarded the event with satisfaction. We have often observed that, in recent publications in France,

great

great efforts are uſed to produce diſguſt againſt the Calviniſts, or, as they are generally termed, proteſtants. In the preface to her romance of "La Valliere," Madame de Genlis juſtifies the revocation of the edict of Nantz; and the author of the work before us aſcribes to the proteſtants the prevalence of republican principles in France; and to their hatred of royalty, the overthrow of the throne. In many parts the author aſſumes the prophet, and *foretels*, after the fact, the diſſolution of the coalition againſt France in 1792. He foretels, alſo, in a letter dated in November 1799, that the change then effected in the form of government would be permanent, and produce happineſs: this may be a faſhionable ſtyle of court prophecy; but the author would have ſhown more wiſdom, and not leſs inſpiration, if he had reſerved his declarations on this point till after the fact.

In ſpeaking of the tranſlation, we muſt obſerve that Mr. Lathom ſeems not to have brought to his taſk the moſt eſſential requiſites. He is not well acquainted with the idiom of the French language, the powers of his own, or the hiſtory of the times and perſons of whom he writes. Had he been better qualified in theſe reſpects, we ſhould not have ſeen *Clootz* called *Clotts*, and the murderer of the king of Sweden *Ancartron*. (Vol. ii. page 54.)

Many errors of the ſame kind occur, which, if he found them in the original, Mr. Lathom ought to have corrected. In the courſe of the tranſlation we find *Vendredi Saint* called *Holy* inſtead of *Good* Friday; we read of *the venality of places*; and, from a total miſunderſtanding of the French idiom, a phraſe ſignifying *we do not ſuſpect it*, is rendered, *we have no doubt of it*. The title of the pamphlet, "Killing no Murder," is retranſlated literally from the French, "to kill is not to murder." Theſe errors may ſeem trifling, and the detection of them minute; but while they are ſo frequent, tranſlations will never be read with pleaſure; for where ſuch faults abound, it muſt be evident that the taſk is undertaken by men who are not competently acquainted with the genius of the two languages, and many elegancies muſt be ſacrificed where ſuch groſs defects are allowed. In one inſtance Mr. Lathom's want of knowledge creates a myſtery where the original was very clear. In ſuppoſed letters from Vaudreuil and the Abbé de Vermond to the queen, (vol. i. page 305,) we find theſe paſſages:—"V. M. gave *his* word to the jeweller that you would pay him;"——"It would have been right for V. M. to have followed my advice;"——"V. M. has too much confidence in your power." In a ſubſequent page (310) we ſee,—"The orders of S. M. ſhall be followed." Reſpecting theſe concealed perſonages,

perſonages, V. M. and S. M., Mr. Lathom does not hazard a note, or hint an explanation: and leſt, unfortunately, one or two of his readers ſhould know no more of the matter than he does, we ſhall ſtate that V. M. and S. M. are nothing more than cuſtomary abbreviations of *Votre Majeſté*, and *Sa Majeſté*.

Art. CCXXXII. *Diſcourſes on Theological and Literary Subjects. By the late Rev. Archibald Arthur, M. A. Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow.* 8vo. pp. 525. Price 8*s*. Longman and Rees; London. 1804.

(*Continued from page* 9, *vol.* iii.)

IN our former notice of this volume, we endeavoured to ſhow that Mr. Arthur had ſucceſsfully combated the ſceptics in religion, by reſtoring to that importance from which it had been degraded by theſe fanciful theoriſts, *the evidence of common ſenſe and general conviction*. We now proceed to conſider his ſecond ſeries of eſſays, where he employs the ſame intelligible and ſober principles of reaſoning in ſpeculations on taſte and the liberal arts.

The firſt of theſe contains a reply to the philoſophers who have been led, from the contrariety of feeling reſpecting beauty and deformity, to deny that any ſtandard of taſte exiſts, or any quality of inanimate bodies which is univerſally fitted to excite agreeable ſenſations. In taſte, as in morals, our author admits, that the judgment is apt to be miſguided by prejudice and paſſion. Under the influence of theſe one man will admire what is diſguſting to others: and ſuch derangements of taſte have been known to prevail through nations, and endure for ages. Still, however, Mr. A. contends, that if there be any inanimate objects which, in the abſence of all counteracting cauſes, are conſtantly and univerſally admired, this general conſent furniſhes abundant evidence of their poſſeſſing qualities which are fitted to pleaſe. "The rainbow," he ſays, "and the morning ſky, have called forth the ſame ſenſations in all ages. The parterre of modern times exhibits the ſame flowers that were cultivated by former generations. The forms of human beauty which charmed the remote ages of antiquity, tranſmitted to future times by the art of the ſtatuary, are ſtill looked upon as patterns of excellence." (p. 189.) Seldom, indeed, has the ſpirit of extravagant refinement been more fooliſhly employed than in propoſing the ſcruples which our author here labours to ſolve. The man who can gaze on the ſidereal hemiſphere, or the vernal landſcape, and gravely doubt whether

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there be a Sublime or Beautiful in nature, is a being ſo differently conſtituted from ourſelves, that, having no common meaſure of our ideas, we ſhould think it idle to reaſon with him. In his own emotions, and in the conſenting voice of mankind, he has the ſtrongeſt evidence of which the ſubject is ſuſceptible. If he liſten not to this, what argument will prevail? In the ſequel of the eſſay, our author enumerates thoſe qualities of inanimate objects which excite the emotions of beauty and ſublimity. His obſervations on each are accurate and juſt: but, as novelty of remark is not the characteriſtic excellence of theſe diſcourſes, we cannot help expreſſing a wiſh that he had been at more pains to recommend them by the graces of poliſhed compoſition. The charm of Longinus conſiſts, leſs perhaps in the truth of his precepts, than in the exquiſite manner in which they are conveyed, and his being

"——— himſelf the great ſublime he draws."

The ſtyle was, in the preſent inſtance, preſcribed by the ſubject:—A diſquiſition on taſte ſhould, we think, be an example of the language of taſte. After all the critical and philoſophic ingenuity which has been diſplayed by a Campbell, a Gerard, a Kaims, a Blair, and an Aliſon, every ſucceeding ſpeculation on ſimilar topics will be expected to maintain the diminiſhing intereſt of the ſubject, by a proportional increaſe of attraction in the ſtyle. When we make this remark we are fully aware that our author compoſed for his friends or his pupils, and not for the public; but this conſideration ſeemed to call the louder for bold and unſcrupulous correction from his editor. We recollect that, ſome years ago, a volume of poſthumous ſermons was publiſhed by editors of the moſt reſpectable name, in which paſſages of conſiderable length were repeated, and even whole members of one diſcourſe, which the author, in preaching, had introduced into others, were ſuffered to remain. This prepoſterous tenderneſs was no leſs unjuſt to the author than to the reader, who would naturally ſuppoſe that the editors had not been at the pains to examine what they recommended to the public; otherwiſe ſo palpable a defect muſt have been removed. Something ſimilar, though by no means ſo offenſive, occurs in the volume before us. At page 195 we find the following paſſage: "Mr. Burke ſays he does not find a natural object that is angular, and at the ſame time beautiful. Indeed few natural objects are entirely angular; but I think thoſe which approach moſt nearly to it are the ugliеſt. This obſervation does not ſeem to have been made with ſufficient attention. There is undoubtedly much beauty in the ramification of ſome vegetables, though the inſertion of the

the branches is angular. Cryſtallization is a work of nature, whereby angular bodies are formed, which unqueſtionably poſſeſs much beauty." No farther on than page 221 we find the ſame quotation from Burke repeated, and followed by the ſame remark, with a ſlight expanſion of the language.

"The ramification of vegetables are (is) in general angular, and are (is) in general beautiful; and in ſome of them the inſertion of the branches is more beautiful than in others. The leaves of many plants are angular, yet they are beautiful. Cryſtallization is a work of nature; all the cryſtals are angular; and that they are productions of ſingular beauty ſeems to be univerſally acknowledged."

Comparing, in the ſame manner, the reaſoning on the quality of ſmoothneſs as a conſtituent of beauty, at pp. 192, 193, with that which occurs at pp. 216, 217, we ſhall find that not only the ideas, but the language and illuſtrations of the one paſſage are borrowed from the other.

We could point out other inſtances where ſimilar repetitions or redundancies enfeeble and encumber the compoſition. Theſe it would ſurely have been fair for the editor to have concealed; nor ſhould we have blamed him for retouching a period ſo flat and colloquial as the following: "He ſpeaks of two or three books which he had written in his younger years on this ſubject; but, *ſome way or other*, he had loſt them; and he ſeems not to have wiſhed that ever they ſhould be recovered."—(p. 209.)

Although we concur in the general reaſoning of Mr. A., we muſt object to ſome of his illuſtrations, which evince a careleſs obſervation of nature. After arguing that various ſhades of colour excite the gay and lively ſenſation, (we ſhould have thought *emotion* a preferable term,) of beauty, he ſays, "The ſucceſſion of colours in ſpring, and the cheerfulneſs of the green, are beautiful; but the uniform dunneſs of the groves in autumn is ſublime." (p. 202.) Now ſurely the uniformity of the groves is much greater in ſpring than in autumn, when almoſt every leaf wears a different hue, and every hour produces a change. Thomſon might have taught our author that "the *many-coloured* wood" is one of the diſtinguiſhing features of that ſeaſon. But though the colours of the autumnal wood be beautiful, they are certainly far from exciting the lively emotion which is the uſual concomitant of beauty. They impoſe a ſolemn and thoughtful frame of mind, more akin to melancholy than to ſublimity. Whoever has read Mr. Aliſon's Eſſay on Taſte will find little difficulty in accounting for this effect, which proceeds from no circumſtances of colour

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or form, as our author ſuppoſes, but from thoſe aſſociations which are ſuggeſted by the wane of the year. The univerſal drooping and decay of nature then ſpeaks a pathetic memento to the heart of man; and the elegant variegation of the woods, like the evaneſcent bloom of a conſumptive beauty, inſpires us with a feeling of penſiveneſs and pity, rather than of enamoured admiration.

At p. 203 Mr. A. obſerves, "that an irregular pile of building is neither grand nor ſublime." Here again we differ with him: for the moſt ſublime architecture which we have ſeen, that of the Gothic or caſtellated kind, is the moſt irregular: and we appeal to thoſe who have viſited the ſingular metropolis of our author's country, whether the very irregularity of the old town, and of its ſhapeleſs citadel, does not contribute to its ſublimity.

In the ſecond and third eſſays, Mr. A. gives a conciſe and perſpicuous account of the doctrines of Mr. Burke and Dr. Hutchinſon on the ſubject of beauty, and accompanies his ſtatement with judicious ſtrictures. He ſhows that Dr. H. in defining beauty to be "uniformity amidſt variety," employs theſe terms in a looſe and fluctuating ſenſe; and that his theory will not ſtand the teſt of rigid examination, being frequently inconſiſtent with experience. Mr. B. is accuſed by our author of unneceſſarily multiplying the qualities which conſtitute beauty, particularly when he includes delicacy or fragility in the number: but Mr. A., we think, falls himſelf into the oppoſite extreme, by labouring to reſolve ſmoothneſs as a conſtituent of beauty into a mere "adjunct or concomitant of beautiful colour, and to repreſent it as deriving its importance principally, if not ſolely, from this circumſtance." (p. 218.) Smoothneſs, we think, has a beauty independent of its ſuperior power of reflecting light and colours in ſoft and harmonious gradations. If, for example, a beautiful object were covered ſo delicately as to ſhow its ſmoothneſs while the colour was concealed, the former quality would contribute to form that part of its beauty which was perceivable, though not by modifying the reflection of its colours.

In the fourth eſſay, many juſt obſervations are offered on the ſenſations occaſioned by grand and terrible objects; and the defects of Mr. Burke's theory of ſublimity are expoſed with that diffidence and candour which are due even to the errors of ſo illuſtrious a writer. This theory we have always conſidered as contrary to the rules of inductive philoſophy. It has recourſe to the exploded aid of occult qualities. It aſſumes certain facts in the animal economy which are more inexplicable than the phenomena they are employed to explain. Or,

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to uſe the words of Mr. A., "If it be ſaid that ſenſations of ſublimity are occaſioned by a tenſion of fibres ſimilar to that which occaſions pain, it is only an attempt to explain a thing that is obſcure, by an analogy to ſomething equally obſcure with itſelf." (p. 264.)

In the fifth eſſay the effects of novelty as an object of taſte are illuſtrated. The line of diſtinction between wonder and ſurprize is well drawn; but not, we think, with ſo much power of elegant diſcrimination as by Dr. Smith, in the introduction to his hiſtory of Aſtronomy.

The ſixth has alſo been in part anticipated by Dr. Smith. It enumerates ſome objects of taſte, not reducible to beauty, grandeur, or novelty. Theſe are utility, fitneſs, proportion, uniformity and variety, order and arrangement, congruity and propriety, contraſt (in illuſtrating which we think our author ſometimes confounds it with novelty), intricacy, grace, and imitation. On this laſt ſubject the obſervations bear, perhaps, too ſtrong a reſemblance to thoſe made by Smith, in his eſſay on the Imitative Arts; and, we muſt be pardoned for adding, (as the ſubject naturally ſuggeſts a compariſon,) that we cannot reckon him altogether equal to his predeceſſor, either in elegance of expreſſion or felicity of illuſtration.

The ſeventh eſſay relates to the influence of cuſtom in matters of taſte; and again maintains, in oppoſition to certain opinions of Father Buffier, that "it is more natural as well as more correſpondent to the common ſenſe of mankind, to ſuppoſe that there is an original diſtinction between beauty and deformity in the nature of things, and that ſome objects were inveſted with beauty by their author, and others not; than to ſuppoſe that the uniform judgment of men is capricious, and founded on nothing but the reliſh formed by habit for thoſe things to which they have been long accuſtomed." (p. 330.)

The eighth contains a judicious parallel between the genius of ancient and modern languages.

The ninth preſents a view of the various cauſes which have been aſſigned for the creation of the four golden ages of literature and the arts. On this ſubject we readily embrace our author's opinion, that in the polite arts, as in others, "where a good market is provided, we ſhall find no difficulty in obtaining manufacturers who will furniſh it with commodities."

The tenth eſſay we read with peculiar pleaſure. It contains the beſt conducted argument which we have ſeen for the ſtudy of ancient languages, as a neceſſary branch of education; and we earneſtly recommend it to every parent who has any heſitation about ſubjecting his ſons to the drudgery of claſſical acquirements. If he be open to conviction, he will here find abundant

abundant reaſon to be ſatisfied that they conſtitute the moſt elegant ornament of a cultivated mind; and that even the labour of attaining them is admirably fitted to exerciſe and diſcipline its youthful faculties.

Similar praiſe is due to the next eſſay, which maintains the importance of natural philoſophy. This, however, is a point of eaſier proof than the preceding, as the advantages of phyſical ſcience are obvious to many who can ſee none reſulting from an acquaintance with ancient literature.

The twelfth eſſay deſerves attention from the admirers of that uſeleſs ſenſibility which is cheriſhed by ſentimental novels; and the next comes more immediately home to ourſelves, as it vindicates the craft and the fraternity of critics from the charges of Sir W. Temple, who had the preſumption to queſtion the utility and importance of our labours.

The concluding paragraph deſerves, we think, to be recorded in the body of our journal, and to be adopted as a rule for our daily (or at leaſt our monthly) conduct; and we heartily recommend it to the attention of our brethren, particularly of thoſe who, like ourſelves, are ſtill in their noviciate.

"I would conclude then that the arts are in no danger from criticiſm: I mean true and rational criticiſm; for there is an illiberal kind of cenſure that is ſometimes dignified with the name of criticiſm. This illiberal criticiſm may have bad effects, though they cannot be very formidable. It reſembles detraction with regard to the moral character: it proceeds from malice or ſpleen, and is not founded on juſt principles: its deciſions cannot long produce any conſiderable effect. If a man of abilities run a riſk of being ill treated on account of his performances, no doubt he may be averſe to throw himſelf in the way of danger, and he may want the incitement to induſtry which ariſes from the proſpect of ſucceſs. This, however, is only an accidental inconvenience, though it may ſometimes happen, and is no more an objection to criticiſm than caſual oppreſſion is to regular government." (p. 469.)

In the laſt of theſe eſſays our author conſiders the expediency of two ſchemes which had been propoſed for preventing the frequency of crimes in this country. One was to eſtabliſh a Board of Police, and a ſyſtem of *eſpionnage*, ſimilar to that of France; and the other to condemn atrocious criminals to hard labour or bondage. Both of theſe plans Mr. A. judiciouſly reprobates, as unſuitable to the genius, and dangerous to the conſtitution, of a free country.

Upon the whole, though this volume contains little which can be reckoned abſolutely original, it ſhows that the author was poſſeſſed of a juſt and diſcriminating underſtanding, which could ſelect what was beſt from the writings of others, and

and form for itself, on every subject, the soundest and most unobjectionable system of opinions. It excels in good sense, rather than in genius. The style exhibits more propriety than splendour: the reasonings more closeness than energy; and the illustrations more analogical correctness than range of invention. Though we have made a few objections, we mean not to retract any part of the praise with which we set out. We make them in the hope of their being received by the friends of the author, with the same liberal inference which Pliny professes himself ready to draw from the suggestion of blemishes in his writings:—"Ita enim magis credam cetera tibi placere, si quædam displicuisse cognovero."

ART. CCXXXIII. *Memoirs of Charles Macklin, Comedian; with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: forming an History of the Stage, during almost the whole of the last Century: and a Chronological List of all the Parts played by him.* 8vo. pp. 444. Price 8*s*. Asperne, London. 1804.

THE motives and objects of this production, we cannot present to our readers more clearly and fairly than in the words with which the author commences his introduction. "Public curiosity, almost ever since the first establishment of a theatre in this country, has demanded some account of the lives and characters of its eminent professors. Men who have been so much the brief abstract and chronicles of the times acquire popular favour, both from the entertainment and utility they afford; for as they are generally not inattentive observers of mankind, and represent them under all their several designations, their own characters are supposed to bear some distinguished impression. Our affections often keep pace with our curiosity; and the person who has improved and amused us for a great number of years we respect whilst living, and remember with a melancholy pleasure when he is no more." On this principle the biographer undertook the Memoirs of Mr. Charles Macklin, whom he justly styles the "*Nestor* of the stage." This character, the biographer reminds us, is greatly enhanced by the consideration that he raised himself from almost the bottom of society to the top of his profession; that he had little aid from parental protection, and scarcely any instruction but what the native energies of his mind stimulated him to obtain. Mr. Macklin's life is so intimately connected with the series of theatrical transactions, during the greater part of the last century, that he was often urged

urged to write a regular hiſtory of the ſtage, for which the biographer ſkilfully marks his qualifications. "A man, (he ſays) who had touched the extremities of two centuries, and was very nearly entering on the third, muſt have poſſeſſed a volume of events that rarely falls to the lot of an individual; and as his acquaintance with the ſtage had juſt preceded the retirement of Cibber, he could have, from tradition, informed us of its uſages and cuſtoms ſince the beginning of the laſt century; the profeſſional and private characters of the principal performers; the talents and eſtimation in which dramatic writers were held—the number, temper, and acumen of the ſeveral audiences; together with the progreſſive manners of the age operating on the whole." Mr. Macklin being ſolicited to enter on ſuch a work, often promiſed to undertake the taſk, but never failed to procraſtinate the performance, ſo that, in fact, the deſign never advanced one ſtep to execution. The anecdotes which are here ſubmitted to the public, are, (our author informs us) the gleanings of many years intimacy with the ſubject of theſe memoirs, whoſe *beſt* converſation was in this line. He alſo availed himſelf of the aſſiſtance of a literary gentleman, who was well acquainted with many of the events recorded, and characters delineated. Such are the ſources of our author's materials, from which we ſhall now proceed to the materials themſelves, the plan, and execution of the work.

The original name of the hero was Charles M'Laughlin; and he was ſprung from the M'Laughlins of the North of Ireland. His father had a little farm near Derry; and on his death, while Charles was a boy, the tenement was given in truſt to a relation, for the benefit of the widow and children. He himſelf ſtated his birth to have been in 1699. The biographer heard from other quarters that he was two months old at the battle of the Boyne, and was conſequently born in the year 1690. The motives aſſigned for this concealment of his own age, are, the deſire of appearing younger to a theatrical miſtreſs of twenty, whoſe good graces he courted at a very advanced period of life; and compliance with the requeſt of his daughter, who wiſhed the world to ſhorten its eſtimation of her father's years, hoping it might extend a ſimilar computation to hers. We ſcarcely think theſe cauſes adequate to the effect. In the firſt place it is very unlikely that a girl of twenty would make much difference in her appreciation of a lover between ſeventy-five and eighty-four. On the other hand the *gallant* might conceive in his Dulcinea, a ſuſceptibily to the charms of ſeventy-five. Secondly, it

would not follow, that the nine years ſubtracted from the age of the father muſt alſo be ſubtracted from the age of the daughter. Since it is in fact aſcertained at what period ſhe played the parts of children. The other arguments for the earlier period of his nativity are a ſecond-hand report from a couſin of Macklin's, who died in the year 1750: and conjectural inferences from perſons with whom he was acquainted. But we cannot admit ſuch circuitous and vague evidence in contradiction to his own direct and poſitive aſſertion, for the falſity of which ſuch very inſufficient reaſons and motives are alleged. We therefore give credit to his own account, that he was born in the year 1699, as has been generally underſtood.

His means of education were very ſlender; being only ſuch as a country ſchool could afford. Thither he had to repair, at the diſtance of three miles from his mother's houſe, and often played truant. For ſeveral years the ſum of his proficiency was, that he could read Engliſh with a broad Iriſh accent! But in other reſpects he was reckoned "a very *'cute* lad." The chief efforts of his ſagacity, however, appear to have been the robbery of orchards; or what it ſeems in the ſlang of that country is termed, "*boxing the fox.*" While young Charles was thus engaged, a widow lady in the neighbourhood ſeeing him often running about her grounds, and amidſt his idleneſs and pranks diſcovering ſpirit, enterpriſe, and intelligence, reſolved to beſtow ſome attention on his education, took him into her family, and had him inſtructed with her own children, in reading and writing. During a Chriſtmas holidays there arrived ſeveral young relations of the lady from ſchool. To amuſe and employ her children and gueſts, the hoſteſs prevailed on them to *get up* a play. The piece was the Orphan; and the part of Monimia was aſſigned to Charles, who now and henceforth appears to bear the name of Macklin. By his own account, Macklin both acted and *looked* the ſoft and lovely Monimia, ſo as to produce the higheſt applauſe. From this reception our author dates his hero's firſt attachment to the ſtage. His friends deſtined young Macklin for a calling ſuitable to his humble ſituation, and bound him apprentice to a ſadler. The genius of our youth was not to be waſted in making ſtirrups; and he very ſoon took an opportunity of giving his maſter the ſlip. He travelled to Dublin on foot, having in his pocket a few ſhillings; and without any previous acquaintance, or letters of recommendation, he, at fourteen years of age ſought his fortune in the metropolis. After paſſing ſome time in Dublin, he got

got himſelf appointed badge-man to Trinity College; and became a great favourite with the younger members of the univerſity.

About the year 1725 he repaired to London, but appears to have ſpent ſome ſeaſons in England with ſtrolling players, before he viſited the metropolis. Our hero was at this time a good deal addicted to the gaming table. On one occaſion he won four hundred pounds, which enabled him and his companions to make an excurſion to St. Albans, in company with ſome ladies of the town. As our travellers were very expenſively dreſſed, they for ſome days paſſed in a country town for perſons of faſhion and diſtinction, and under that impreſſion received much attention, and were preſent at a public ball. One of our nymphs got into a diſpute about priority of place in a country dance. In the courſe of the diſcuſſion, Miſs unfortunately opened upon her competitor, in terms that rendered her vocation a ſubject about which there could be no conteſt. Our London *ladies* were turned out of the room, and their gentlemen deſired to follow. The gallants attempting to bluſter; received what they termed a broad hint, that Engliſhmen either in town or country will not allow women under their protection to be inſulted with impunity. They were all kicked down ſtairs except Macklin, who wiſely choſe to anticipate that parting compliment. At this time Macklin was chiefly diſtinguiſhed for athletic exerciſes, hard drinking, and ſuch gallantry as his opportunities admitted. Soon after he made an engagement with Rich, proprietor of Lincoln's-Inn-Fields theatre, and began to perform on the London boards.

As this was a grand epoch in the hiſtory of our hero, his biographer takes a ſhort view of the ſtage, and the chief performers, when Macklin commenced his career. Sketches are preſented of Booth, Quin, Mrs. Oldfield, and Mrs. Porter. Mrs. Oldfield was the original Lady Townly; and Macklin conceived ſhe never was equalled in that character by any of her ſucceſſors. The ſame impreſſion he received from Mrs. Porter's performance of Lady Macbeth. Theſe opinions modern readers will no doubt receive with the allowance due to an old man praiſing paſt times—*laudator temporis acti*. Our biographer proceeds to Tom Walker, the original Macbeth; and from him to the other firſt performers in the "Beggar's Opera." His account of Miſs Fenton, the "Polly Peachum," and favourite ſinger of thoſe days, contains a fact which very ſtrongly illuſtrates the difference of eſtimation in which vocal powers were held in the thirtieth year of the eighteenth century, and the firſt of the nineteenth. In the former period Miſs Fenton received thirty ſhillings per week, being forty-five

pounds during the acting ſeaſon of the year; in the latter, Mrs. Billington three thouſand pounds for the ſame time, and a clear benefit. Stating this difference, our biographer makes a remark which is much more conſonant to truth than flattering to preſent manners. "It cannot," he ſays, "be the difference in the plenty of money, as it affects not other articles in the ſame proportion *: it cannot be the great ſuperiority of talents; for though Mrs. Billington, we admit, may be a much better and more ſcientific ſinger than Miſs Fenton, yet the latter was the beſt theatrical ſinger in her day. Where, then, lies the difference? Alas! we fear, to place it under its proper head, it muſt be transferred to the ſuperior *folly* and *diſſipation* of the preſent race, who will bear this monſtrous tax on their pleaſures without the leaſt conſideration of what it is intrinſically worth, or how far they are able to afford it." From the characters of performers, our biographer turns to the opera itſelf, and with various remarks that, though juſt, are not new, he mentions ſeveral anecdotes that we think he muſt have ſeen ſomewhere, but do not recollect in what production. That Gay had Sir Robert Walpole in view in many of his ſtrictures on courts and miniſters, muſt be obvious to any one acquainted with the politics of thoſe times, and with the views of them exhibited by the party with which Gay was connected. The quarrel between Peachum and Lockit is here repreſented to have alluded to a diſpute between Sir Robert and Lord Townſhend, in which it would appear the "brothers" had admitted they were "both in the wrong," ſince they made up the difference. When Sir Robert was one of the audience, the name of Bob Booty raiſed a great laugh againſt him; and there was an uproar of applauſe at the quarrelling ſcene between Peachum and Lockit. The miniſter, according to Macklin, endeavoured to put the beſt face on this application; but never could bear the repreſentation with any ſatisfaction. The characters firſt played by Macklin are not very clearly ſpecified. Some that are mentioned never could have ſuited his talents, ſuch as Lord Foppington, and other light and frivo-

* Not only not in the ſame, but not in the ratio of one to forty. The fee, for inſtance, of Mr. Erſkine, is not at preſent more than double the fee which Mr. Murray (Lord Mansfield,) would have received about the year 1730, or ſoon after. The ſame will apply to medicine, literature, and other great efforts of underſtanding; to the military and naval profeſſions, and all exertions of combined courage and conduct. But the exceſſive wages paid to frivolity by luxurious opulence, have the moſt profound and philoſophical ſolution from Adam Smith. Reviewer.

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lous parts. In Sir John Brute he poſſeſſed all the ſtrength, but, according to his biographer, more than the coarſeneſs of that very coarſe character.

About the year 1735, he married a lady, who proved an excellent comic actreſs. In Peachum, and Mrs. Peachum, Macklin and his wife were unrivalled. He now became intimately acquainted with Fleetwood; acted under him as manager of Drury-Lane, and his employer being diſſipated and embarraſſed, Macklin incurred for his accommodation, reſponſibilities to the amount of three thouſand pounds. Finding Fleetwood's affairs becoming daily more involved, he became extremely anxious and alarmed, and very ſtrongly urged Fleetwood to afford him either relief or ſecurity. Fleetwood being a man of a very ſeductive addreſs, prevailed on Mr. Whitehead, the poet, then poſſeſſed of property, to undertake the engagements of Mr. Macklin. Our hero, freed from this predicament, had to attend to nothing but the ſtage, and had the choice of characters. Lord Lanſdown having changed "The Merchant of Venice," the Jew was performed in the ſtyle of broad farce; and the picture drawn by Shakſpeare, was entirely forgotten. Macklin conſidered the real character of Shylock, and ſaw that it would ſuit his own powers. He accordingly reſolved to make the trial. His friends remonſtrated againſt the attempt, in which they thought he muſt fail; and his rivals, for that very reaſon, by flattery, endeavoured to urge him to the undertaking. "His keen obſervation," (ſays the biographer) "and ſuſpicious temper, clearly ſaw the train that was laying for him, which he not only ſeemingly overlooked, but ſo far aſſiſted, that at every rehearſal, whilſt he enjoined the reſt of the performers to do their beſt, he himſelf played, both under his voice and general powers, carefully reſerving his fire till the night of his repreſentation. His fellow-performers were, by this conduct, completely trapped; and publicly declared, this hot-brained Iriſhman would, by the attempt, diſgrace himſelf and the theatre. Fleetwood, impreſſed by their repreſentations, urged Macklin to give up the part, but our hero was too conſcious of his own talents to loſe ſuch an opportunity of exerting them to the beſt advantage He frankly told the manager that he was deceiving a ſet of men who envied him, but that he would pledge his life on the ſucceſs of the play; and that, in the end, it would be highly ſerviceable to them both." The important night arrived, the houſe was extremely crowded with the firſt company in town. In the opening ſcenes he was correct, but rather tame, and reſerved himſelf for the third act. Here he threw out all his fire; and in the contraſted paſſions of joy for the merchant's loſſes,

and grief for the elopement of Jeſſica, he pleaſed beyond his warmeſt expectations. The whole houſe was in an uproar of applauſe. The trial ſcene gave the finiſhing ſtroke to his reputation. Among thoſe who were moſt forward in praiſe, was no leſs eminent a perſonage than Pope.

From this time Macklin may be conſidered as in his peculiar characters, at the head of his profeſſion. Many, however, from his maſterly and natural repreſentation of fictitious rancour and ferocity, ſuppoſed theſe qualities muſt conſtitute a part of his real temper and diſpoſition. About this time Garrick is introduced to the reader, with an agreeable ſketch of his hiſtory, life, and character. A ſubject however ſo well known, cannot contain much novelty. The talents of Mrs. Woffington, her amour with Mr. Garrick, and her general gallantries, became the ſubjects of our biographer's animadverſions. When Garrick became an actor, a great intimacy ſubſiſted between him and Macklin. But the diſpute which aroſe between them on the revolt of the Drury-Lane performers, terminated in a quarrel which it was the intereſt of Macklin to compromiſe. His paſſions however, prevented his adherence to the dictates of prudence. Macklin was the mean of introducing Barry to the Engliſh ſtage. Of that actor and his wife there are preſented clear and ſatisfactory ſketches; including hiſtorical anecdotes and theatrical criticiſm. Macklin after his conteſt with Garrick ſpent ſeveral years in Ireland, and on his return formed very advantageous arrangements with the manager of Covent Garden; and at the age of ſixty was in the full zenith of fame. Macklin had always been a projector, and in that capacity was the votary of new and extravagant ſchemes. He now propoſed to renounce for ever the profeſſion in which he had acquired ſuch diſtinguiſhed eminence; and to take to a buſineſs for which he was very little fitted. He abandoned the theatre, and opened a tavern and coffee-houſe under the Piazza, Covent Garden. One part of his plan was a public ordinary every day at four o'clock. The price was three ſhillings, for which, beſide an excellent dinner, the gueſts were to drink port or claret, or any other wine according to their choice. Of the arrangement of this entertainment there is a particular and humorous account. "Macklin himſelf always brought in the firſt diſh in full dreſs, with a napkin ſlung acroſs his left arm. When he placed the diſh on the table, he made a low bow; and fell back toward the ſideboard, which was laid out in a very ſuperb ſtyle. Two of his principal waiters ſtood by his ſide; and others were ſtationed as occaſion might require. He had trained up his ſervants during ſeveral months, for this attendance; and one indiſpenſable

ble rule was that not a ſingle word was to be ſpoken by them, unleſs in anſwer to any of the gueſts. The ordinary, therefore, was conducted by ſigns that had been previouſly eſtabliſhed. To his ordinary our ſchemer added another project; this was a ſchool of oratory, in which, moderate as his opportunities of acquiring learning had been, he undertook to lecture on the whole circle of arts and ſciences; but particularly to expound the comedy of the antients, with all the conſtituents and diſpoſition of repreſentation and accompaniment, and to draw a compariſon between the ſtages of Greece and Rome. He was farther to deliver a lecture on each of Shakſpeare's plays. Such an undertaking naturally became ridiculous; and the laughableneſs was heightened by the gravity of Macklin, who appeared every night full dreſſed, dictating to the town in all the airs of ſuperior intelligence on ſubjects which, though by no means above his powers, were far beyond his knowledge. Among thoſe who frequently liſtened to his leſſons, was Foote, who made the lectures and the lecturer the theme of his ſportive ſatire. One evening that Macklin was preparing to begin, hearing a buzz in the room, he ſpied Foote in a corner, talking and laughing immoderately. Offended with this freedom, which he thought certainly premature, before he had uttered any part of his lecture, he called out in a tone of authority, "Well, Sir, you ſeem to be very merry there; but do you know what I am going to ſay now?" "No, Sir;" ſays Foote, "pray, *do you?*" Various other anecdotes of the ſame critic on the ſame ſubject are here introduced; and they juſtify the reſpective characters of Foote and Macklin, as exhibited in their works, and well known to the public. Foote was certainly the foremoſt in repartee and broad farce; and in keen but light wit and humour. Macklin in ſtrong diſcrimination, comprehenſive view of character, and ſeverity of ſarcaſm. In his comic talents, as in his bodily figure, a very great portion of ſtrength was not without a ſhare of clumſineſs. Foote cut like a razor that was poliſhed and keen; Macklin with a hatchet, which ſometimes hacked and mangled, but rarely failed of making the woods "bend beneath his ſturdy ſtrokes." Sir Luke Limp, and Sir Pertinax Mac-Sycophant, may probably ſerve as illuſtrations of theſe remarks.

The tavern project was followed by a very natural conſequence,—a commiſſion of bankruptcy. Mr. Macklin went through this misfortune with great honor and integrity. On his examination, it appeared he had expended a conſiderable ſum, no leſs than twelve hundred pounds, on the education of his daughter. Soon after his diſaſter, having no engagement in London, he ſet off with Mr. Barry to Dublin, with a new

project of opening a theatre there. A play-houſe was erected in Crow-ſtreet, and juſt as it was ready, the reſtleſs Macklin changed his mind, went back to England, and ſoon got an engagement at Drury-Lane theatre, with a very conſiderable ſalary. About this time he prepared to bring out his farce of Love à la Mode; the riſe and progreſs of which are very pleaſantly detailed, though at too great length for quotation. Love à la Mode met with ſome oppoſition, over which it ſoon triumphed, and was accompanied with ſignal ſucceſs. In 1762 he paid a viſit to Ireland, where his farce was acted with very great applauſe. The next year he brought out another farce, intitled, "The True Born Iriſhman," of which one of the characters was intended to ridicule the celebrated Gerard Hamilton. It turned chiefly on provincial manners, and local circumſtances, well known and highly intereſting in Ireland, and in conſequence was crowned in Dublin with the greateſt applauſe. Returning to London, Macklin tried it at Drury-Lane, where it was coldly received, and ſoon fell into neglect. There are now introduced ſketches of Moſſop, and of the chief characters which he performed. In 1764, being again at Dublin, Macklin produced a piece called "The True Born Scotchman," which has ſince been extended to "The Man of the World." Even in its infant ſtate, that production was highly applauded, and generally performed twice a week. "The character," ſays the biographer, "of Sir Pertinax Mac-Sycophant, was thought ſo ſtrong a picture of a Scotchman, that Macklin is ſaid to have received a note from a young Scotch nobleman, then in high favour at the Caſtle, accompanied with a ſuit of handſome laced dreſs clothes, ſaying, "that he begged his acceptance of that preſent as a ſmall mark of the pleaſure he received from the exhibition of ſo fine a picture of his grandfather." This anecdote by no means wears the face of probability. It is likely enough that ſo very natural and ſtrong a picture might reſemble more grandfathers than one; but very unlikely that a youth would feel gratitude for the portrait of ſuch an anceſtor*. Our biographer now

* On adverting to dates, the reader will recollect that at the time in queſtion, Wilkes and Churchill were in all their glory; and there was a moſt vehement outcry againſt Lord Bute, and his countrymen. The character of Sir Pertinax has been applied to different originals, and perhaps might apply to many more. It ſeems in ſome meaſure an expanſion of Sir Archy, who is ſaid to have been copied from a very noted name-ſake of his, who was expelled the Houſe of Commons for embezzling the funds of a charity; and ſimilar exploits during the adminiſtration of Sir Robert Walpole. Reviewer.

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approaching nearer our own times, gives a ſketch of O'Keeſe, who, it ſeems, was an actor before he became an author. The obſervations on this ſubject are juſt, but contain nothing new or deſerving of peculiar notice. When "The True Born Scotchman" was enlarged, and formed into "The Man of the World," Macklin in the hero equalled his own Shylock; and his performance of theſe two parts maintained his character till near the laſt years of his life. He was now engaged at Covent Garden theatre, and was eighty-two years of age at the firſt * repreſentation of his forcible and maſterly play.

Here follows a criticiſm upon "The Man of the World," both as to compoſition and performance. The hero retained his powers till he was paſt ninety. Finding then his memory fail him he retired from the ſtage. He lived for ſeven or eight years longer; and though he occaſionally diſplayed in converſation marks of his native vigour, yet he generally appeared ſunk into ſecond childhood: On the 11th of July 1797, he died in the 99th year of his age.

Our biographer concludes with remarks on Macklin's character as an actor, an author, and a man; and under the firſt head preſents a ſketch of his ſeveral ſucceſſors.

Such is the ſubſtance of the "Memoirs of Macklin," which, without heſitation, we recommend to our readers as an amuſing and agreeable performance, replete with that kind of anecdote which is ſo pleaſing a relaxation to minds fatigued with hard ſtudy, or any other ſerious buſineſs. It will alſo afford a very uſeful paſtime to a numerous claſs of people who have neither ſtudy nor buſineſs; becauſe, though by no means without value to perſons who think, a great part of it may be read with eaſe and pleaſure by thoſe who never take the trouble of thought or reflection. The language is ſufficiently clear, but not always correct. We have ſometimes ſeen ſuch vulgariſms, as the active verb *lay*, for the neuter verb *lie*. From the general execution of the work, however, we are diſpoſed to impute ſuch blemiſhes to the preſs, rather than to the biographer, who appears to be a man of education.

* May 10th, 1781.

ART. CCXXXIV. *Sermons. By Charles Peter Layard, D.D. F.R.S. F.A.S. late Dean of Briſtol.* 8vo. pp. 297. Price 12s. Cadell and Davies, &c. London. 1804.

THESE diſcourſes are publiſhed under circumſtances, which call for as much relaxation of critical ſeverity as may be compatible with critical juſtice. The author, a dignitary

tary in the Church, active and useful in his profession, and much respected by his friends, was summoned from life before he could place his family in a situation at all corresponding to that which they enjoyed during his life. As their revered relation commanded a considerable share of attention from the pulpit, it was natural to suppose that his discourses would be relished in the closet. And it was not unreasonably concluded that, in the numerous circle of his friends, many would be found very desirous at once to possess a lasting memorial of his friend, and to render a service to the surviving object of his affection. A volume of Sermons was therefore prepared for publication; and the large and respectable list of subscribers prefixed shows that an appeal to the liberality or curiosity of British minds has not been made in vain.

As it does not appear that any of these Discourses (with a single exception) was intended for the press by their author, and as the purpose for which they are brought forward is so meritorious, we desire to repeat, that we do not feel ourselves called upon to criticise their merits very rigorously. We have no doubt but that they appeared to advantage from the pulpit; and as they were written solely for that purpose, it would be unfair to examine them by those criteria which it is necessary to apply to compositions, the authors of which voluntarily offer themselves to public inspection and demand the public opinion.

It cannot be expected that the style of these Sermons should be perfectly correct, because they are printed without any alteration; and for this we think the editor much to be commended. The doctrines are very orthodox; and the topics, which the reverend author introduces, are generally enforced with warmth, sometimes with energy. The following is one of the best passages, which occurs to our recollection.

"And in truth, if comfort in distress, if hope in affliction, if patience in sorrow, if resolution in danger, if constancy in calamity, if chearful resignation in death itself, are desirable, it is from these inspired writings that we obtain these blessings. Behold one trembling on the very verge of life, deserted by all that was dearest to him, resigning all that was desirable, quitting all that was delightful in this world. By the voice of truth he is awakened to new joys,—his eyes are opened to superior glories! He sees with the eye of faith his Redeemer looking down on him from heaven; and the Father, through the all-powerful intercession of his beloved Son, accepting his penitence and contrition. He beholds with transport, that his efforts have not been exerted in vain, that his prayers have never been offered unheard, and that his tears of penitence have not flowed without effect. But what could have assured him of all these things but the promise of God himself? And how could that promise have been revealed to men, but by means of inspiration?

This gift, therefore, to the holy apoſtles, is in truth the great ſource of our chief comfort and happineſs here, and the origin of that which we expect in the regions of bliſs; ſince from hence we are inſtructed how to attain the favour of God, and to avail ourſelves of the mediation and merits of his Son." (Sermon on Whitſunday, p. 82.)

In page 84, a paſſage from St. Peter, which is obſcurely rendered in the authorized verſion, is rendered ſtill more obſcure by the mode of quotation. "As the Son of God ſent the apoſtles, through the Holy Ghoſt, ſo they having ſent others by virtue of the ſame Spirit, and given them powers ſtill to continue the miniſterial ſucceſſion, their duty is, according to St. Peter, to feed the flock of Chriſt which is among them, *taking the overſight thereof.*" The word in the original (1 Pet. v. 2.) is ἐπισκοποῦντες, which ſignifies *inſpecting, having watch over.* We ſuſpect no Engliſh reader would conceive that ſuch were the ideas intended to be conveyed by the phraſe, "taking the overſight thereof." It would be very deſirable, if clergymen (when they quote ſuch paſſages of Scripture as are rendered inaccurately, or in quaint and antiquated language), would take the pains of giving a more preciſe meaning to them, and of conveying that meaning in an intelligible manner.

When due allowance is made for the imperfections neceſſarily occaſioned by the want of a further and final reviſion on the part of the author, this publication cannot but be reputable to his memory. It ſhows evident marks of ſerioufneſs without affectation, and of earneſtneſs without enthuſiaſm. Though it may not add very largely to the information of the critical reader, it may have the equally good effect of encouraging the well-diſpoſed to continue a goodly courſe, and animating the lukewarm to begin it.

ART. CCXXXV. *The Criſis: or the Progreſs of Revolutionary Principles. A Poem. By William Peebles, D. D.* 8vo. pp. 200. price 6*s.* 6*d.* Edinburgh, Ballantyne. Vernor and Hood, London. 1804.

WE are much more diſpoſed to commend the goodneſs of Dr. Peebles' intentions than his poetry, of which the following extract, forming the commencement, affords a fair ſample:

"When Britain's Genius, on her crimſon'd car,
Summons the ſons of liberty to war;
And, dreſs'd in majeſty's moſt awful form,
With kindling aſpect eyes the gathering ſtorm;

When,

When, at the magic of the trumpet's ſound,
The crowding troops, obedient, preſs around
The waving ſtandard, ardour in their eye,
Alike to conquer, or alike to die:
Shall no ſtrong hand new ſtring the martial lyre,
And with its force each kindred mind inſpire?
Shall no advent'rous Muſe the wreath entwine,
To crown the patriot hero's brow divine;
And nerve the timid, and confirm the brave,
Their country, laws, and liberties to ſave?

Long has the peaceful Muſe, by far too long,
Pour'd her ſoft notes the vales and woods among;
Or, deck'd with garlands of the ſweeteſt flowers,
Has ſlept ſecure in amaranthine bowers:—
To other notes ſhe now attunes the lay;
'Tis Freedom calls, and Honour leads the way.
Juſtly diſdaining each inferior theme,
The moonlight glade, and Love's fantaſtic dream,
She now attends the rapid whirling car,
Sounds the loud clarion, and proclaims the war;
Smit with the love of Glory's dazzling charms,
She hears, and feels, and joins the cry—to arms!

But however we may be diſpoſed to complain of the inſipidity of our author's manner, we have no reaſon to find fault with him for want of matter. He appears to have gutted the newſpapers of ſeveral years, and rhymed his extracts after the manner of the bellman of a provincial town, who yearly offers his poetical lucubrations to his kind maſters and miſtreſſes.

It will ſave us a deal of trouble, and anſwer every end of information to our readers, if we lay before them the author's bill of fare in his own words.

"The poem opens with a view of the threatened invaſion of Great Britain by France;—addreſſed to the Right Honourable the Earl of Eglington.—The neceſſity of the whole nation arming.—The preſent criſis of public affairs dangerous.—Fears not groundleſs.—A retroſpect of the hiſtory of the French nation.—At the beginning of the revolution, liberty reſtored by the firſt national aſſembly.—The Baſtile razed from the foundation.—The enemies of France expelled from that kingdom.—Retreat of the Pruſſian troops from Longwy and Verdun.—The battle of Jemappe.—The diſſolution of the firſt national aſſembly.—The ſecond aſſembly, divided into factions, falls into confuſion.—The king in danger.—His flight from Paris.—He is ſtopped at Varennes, and compelled to return.—The attack on the palace of the Thuilleries by the Federates.—The reſiſtance and maſſacre of the Swiſs guards.—The king and royal family take ſhelter in the aſſembly-houſe;—are ſent to priſon;—the

melancholy change in their condition.—Abolition of royalty.—Horrid massacres at different prisons in Paris.—Trial of the king by the convention;—he is condemned;—takes farewell of his family;—his execution.—Progress of the French army in the Netherlands;—their incursion into Holland, and the retreat of the British troops.—Progress of revolutionary principles.—The prevalence of the jacobin faction in the convention;—their system of equalization.—The condemnation of twenty-two deputies of the Gironde party, and their execution, with that of Brissot, their leader.—The queen executed;—compared with Mary, queen of Scots.—The death of the young prince.—An awful voice, supposed to issue from the Temple prison, addressing Britons at this eventful crisis.—The address not in vain.—Apostrophe to Britain.—Invocation to Liberty."

"The events in the poem not fictitious, but real.—The wretched state of France.—The extent of the revolution.—Massacres in different departments; in La Vendee; at Lyons;—that city destroyed.—Dreadful scenes at Paris.—Numbers daily executed by the guillotine.—The inhumanity and insensibility of the multitude.—The character of Robespierre.—The reign of terror.—The ghosts of those he murdered call for vengeance.—Robespierre falls;—is guillotined. An end to the sanguinary scenes at Paris.—The revolutionary spirit traced to its source;—hostile to liberty, religion, and morality.—The leaders of the French republic reject Christianity.—The demon spirit of revolutionary principles reaches Ireland.—The rebellion there.—Union of Ireland with Great Britain.—The demon spirit appears in Scotland.—The abettors of sedition transported to Botany Bay.—The demon spirit visits London;—is expelled the country.—Divine Providence acknowledged.—The administration of Pitt and Dundas.—their eulogium.—Rise of Bonaparte;—The progress of his arms in Italy.—The French armies on the Rhine;—defeat the Austrians.—Armistice.—The navy of Great Britain.—Howe.—Lord St. Vincent.—Mutiny of the British sailors at the Nore.—The Dutch fleet defeated by Admiral Duncan.—Bonaparte's expedition to Egypt;—his ultimate view, the British settlements in the East Indies;—he deceives the inhabitants of Egypt;—pretends to venerate the prophet Mahomet.—Massacres at Cairo and Alexandria.—The French fleet defeated in the bay of Aboukir by Admiral Nelson.—Solemn thanksgiving to God, by the whole British fleet, in the morning after the victory."

"War between France and Britain, with other European powers, still continues.—Bonaparte's schemes of ambition in Egypt;—favoured with a vision of a famous canal from the Nile to the Red Sea, and of his entire possession of India.—The Ottoman Porte and the natives of Syria take the alarm.—Bonaparte's expedition across the desart to Syria;—he arrives at Gaza;—encounters the Turks at Jaffa.—Massacre there.—He proceeds by Carmel to Jean d'Acre;—his transports seized.—Sir Sidney Smith,—who defends Acre.—The French engage the Turks and Mamelukes at Jordan, Mount Tabor, the plain of Esdrelon, and Nazareth.—Palestine subdued by the Gallic

Gallic arms.—Apoſtrophe to Paleſtine.—Bonaparte renews the ſiege of Acre;—is at laſt obliged to abandon that place.—His retreat to Egypt.—Sick and wounded poiſoned at Jaffa.—Bonaparte arrives at Cairo;—gives laws to that country;—abandons his army; ſails for France;—arrives at Frejus,—at Paris;—his intrigues there.—He ſupplants Sieyes;—is choſen Firſt Conſul.—A rapid ſketch of the progreſs of the war in Germany.—The Dutch expedition.—Negociations for peace fruitleſs.—The Conſul's expedition to Italy.—Battle of Marengo.—The Auſtrians conclude a peace with France.—Extent of the Gallic power;—oppoſed ſtill by Great Britain.—Volunteers.—Scarcity.—Bombardment of Copenhagen by Nelſon.—Keith's ſquadron ſails for Egypt.—Landing of the Britiſh troops there.—Battle of Alexandria.—Abercromby's death.—Peace between Great Britain and France, at Amiens.—Invocation to Peace;—ſhe appears,—but ſoon retires.—War again with France and Holland.—The poem concludes with ſerious reflections on the preſent ſtate of Britain."

With reſpect to Dr. Peebles' principles in politics, we cannot exactly make out what they are: he appears to be a great hater of revolutioniſts; but where the different revolutionary factions ſucceſſively fall victims to the ſuperior addreſs of their adverſaries, they become in turns the objects of his commiſeration. Even Briſſot, and his companions of the Gironde party, thoſe Coryphæi of the revolution, are treated with remarkable reſpect by this anti-revolutionary poet, when they are on the ſcaffold.

> " See where the deputies, a numerous throng,
> In dunghill cars convey'd the ſtreets along;
> *Who in their ſovereign's cauſe had firmly ſtood,* (&c.)
> See how, ſuperior to all mortal pain,
> They view the enſanguin'd engine with diſdain:
> See, one by one, the ſlaughter'd victims fall,
> Encountering death at glory's final call.
> And ſee their chief indignant, yet ſerene,
> Briſſot himſelf, conclude the horrid ſcene."

The troops of Pruſſia are ſtigmatized as being *penſioned*, (p. 11,) as if there were any troops in any country that did not receive pay. The field of Jemappe was, according to our author, a ſtrange mixture, conſiſting of wild heights and flowery lawns, and vales for ever green. We always underſtood that the king, in his flight from Paris, travelled on the high road: but we are informed (p. 15) that he made his way through fields. Not content with ſaying that the throne was humbled by force and *fraud*; Dr. Peebles, to make it, we preſume, ſtill clearer, adds, and by means *unjuſt*. In p. 17, liberty is a virgin; in p. 18 ſhe has a large family of ſons. The Swiſs

are

are abuſed for taking *mercenary pay*. In page 33 we, for the firſt time, learn that the French employed art in congealing the waters of Holland, over which they paſſed, and conquered the country: and in the notes we are told, that the art conſiſted in throwing water on the ſurface, by means of engines. Our author is very fond of alliteration: in p. 41 we have,—

"Whoſe fathers fearleſs fought through fields of blood."

In the courſe of the poem we have met with a multitude of ſimilar inſtances. In p. 59 we are deſired to behold troops of griſly ſpectres who flit *unſeen:* and we are informed that the members of the convention ſat on *ſofas*. We fondly imagined that the Iriſh inſurgents were only armed with pikes: but Dr. Peebles informs us that they bore ſpears, cuiraſſes, and ſhields, (p. 65.) After ſtating that the Scotch convention meant, like Guy Faux, to overthrow the Britiſh throne by one tremendous blow, our author adds, in a note, with a kind ſolicitude leſt his readers ſhould make any miſtake, that he alludes to the Gunpowder Plot.

One Gray, a poet of paſt times, talks of the "ſtoried urn and animated buſt": but our preſent bard, diſdaining to imitate without improving, gives us (p. 73), "the ſtoried buſt;" meaning, we preſume, that Lord Melville's countenance is broad enough to have any thing that can be written in his praiſe inſcribed upon it. In p. 74 we have the following very poetical line:

"Thus Fayette, Pichegru, Dumourier, and all."

And in p. 75 we are, for the firſt time, introduced to Bonaparte as "the chief of unpoetic name."—We ſhall paſs over his adventures till his return to France; when we are not a little ſurpriſed to hear him called a "*humble* chief, who in fervent oriſons pours forth his ſoul." The very next page this pious humble chief is likened to Satan.

"Yet fruitleſs all his arts, with threats combin'd,
To awe, convince, and change the public mind,
Had not Sieyes with caution pav'd the way,
And dar'd the rights of freedom to betray;—
A prieſt, by love of aggrandizement led,
Though in the gloom of ſuperſtition bred;
A man who ſhifted with the varying hour;
'Scap'd from the guillotine's terrific power;
The inmoſt wheel of Gallia's vaſt machine,
Curtain'd by art, that mov'd the rolling ſcene.

But though aſpiring to be firſt in name,
And fill, as due, the higheſt niche of fame;

Yet

Yet avarice his ſordid boſom ſway'd;
A penſion'd place his various toils repaid.
The deed how paltry! when the Abbé ſold
His native country and himſelf for gold."

We preſume Dr. Peebles believes in the ſtory of a leader of the Iriſh inſurgents who is ſaid to have caught in his hands bullets that happened to come in his way: for where he ſpeaks of General Abercrombie's death, he exclaims—

"Will no kind hand avert the flying ball?"

To render his poem more intelligible, Dr. Peebles has kindly taken the trouble to ranſack the Annual Regiſter, ſome travels, and other fugitive publications, for information; the greater part of which every one has formerly read, and regrets not to have forgotten.

ART. CCXXXVII, *Poems from the Portugueze of Luis de Camoens, with Remarks on his Life and Writings, Notes, &c. &c. By Lord Viſcount Strangford. Second Edition.* 12mo. pp. 160. Price 7*s*. Carpenter, London. 1804.

IT is a pleaſing circumſtance when young men of rank and conſequence in the country devote themſelves to literature. Born neither to ſew nor ſpin, it is their place to adorn ſociety by the cultivation of their intellectual talents. When we conſider the age of the preſent tranſlator, we augur well of his future proficiency.

A life of Camoens, and remarks on his writings, form the commencement of this elegant little volume. The viciſſitudes of his fortune, and the mournful termination of his life, ſhed over his hiſtory the tints of romance. His family was illuſtrious, but his anceſtors were obliged to fly from Spain, on account of an affray in which one of them killed a cavalier of the family of Caſtera. They choſe Portugal for their reſidence, and the fifth generation from the period of their exile, gave birth at Liſbon, in 1524, to the immortal poet, who has conferred ſuch laſting honour on the adopted country of his family. The ſhattered fortunes of his houſe barely permitted his education in the univerſity of Coimbra.

"The ideas aſſociated with the place of our education are generally laſting. It is the peculiarity of poetical minds to recal them with delight, and Camoens frequently mentions Coimbra, where he was foſtered on the "lap of Science," with all the tender gratitude of an affectionate ſon. During the period which he paſſed at the univerſity, he was an utter ſtranger to that paſſion, with

with which he afterward became ſo intimately acquainted. It is even recorded, that while the manly graces of his perſon inſpired many of the better ſex with admiration, he treated his fair captives with diſdain, or at moſt as the mere objects of temporary tranſport.

"But the ſcene was ſoon to be changed, and on his arrival at Liſbon he was deſtined to feel the full vengeance of that god whoſe power he had contemned. Love is very nearly allied to devotion, and it was in the exerciſe of the latter that Camoens was introduced to the knowledge of the former. In the church of 'Chriſt's Wounds,' at Liſbon, on the 11th of April, 1542, he firſt beheld Dona Caterina de Ataide, the object of his pureſt and earlieſt attachment. The churches of Spain and Portugal, ſays Scarron, are the very cradles of intrigue, and it was not long before Camoens enjoyed an opportunity of declaring his affection with all the romantic ardour of eighteen, and of a poet.

"But in thoſe days love was a ſtate of no trifling probation, and ladies then unconſcionably expected a period of almoſt chivalrous ſervitude, which, happily for gentlemen is no longer required. The punctilious ſeverity of his miſtreſs formed the ſubject of our poet's moſt tender complaints; for, though her heart had ſecretly decided in his favour, ſtill Portugueſe delicacy ſuppreſſed all avowal of her paſſion. After many months of adoration, when he humbly beſought a ringlet of her hair, ſhe was ſo far ſoftened by his entreaties, as to make a compromiſe with prudery, and beſtow one of the ſilken fillets which encircled her head. Theſe anecdotes muſt not be deſpiſed, for they mark the temper of the times.

"The peculiar ſituation of Dona Caterina (that of one of the queen's ladies) impoſed an uniform reſtraint on her lover, which ſoon became intolerable. Like another Ovid, he violated the ſanctity of the royal precincts, and was in conſequence baniſhed from the court. With the preciſe nature of his offence we are unacquainted, but it too probably aroſe from a breach of diſcretion, the firſt and nobleſt amongſt the laws of gallantry. Whatſoever it might have been, it furniſhed a happy pretext to the lady's relations for terminating an intercourſe which worldly conſiderations rendered, on her part, of the higheſt imprudence. But Love prepared conſolation for his votary where leaſt he expected it. On the morning of his departure his miſtreſs relented from her wonted ſeverity, and confeſſed the ſecret of her long-concealed affection. The ſighs of grief were ſoon loſt in thoſe of mutual delight, and the hour of parting was, perhaps, the ſweeteſt of our poet's exiſtence. Thus comforted, he removed to Santarem (the ſcene of his baniſhment), but ſpeedily returned to Liſbon, again taſted of tranſport, was a ſecond time detected, and a ſecond time driven into exile. To ſuch a ſpirit as Camoens, the inactivity of this ſituation muſt have proved inſupportable; the voice of Love whiſpered a ſecret reproach, and inſpired him with the glorious reſolution of conquering the obſtacles which fortune had placed between him and felicity. He accordingly ſought, and obtained permiſſion to accompany King John III.

in an expedition then concerted againſt the Moors, in Africa. Here, whilſt bravely fighting under the command of a near relation, he was deprived of his right eye, by ſome ſplinters from the deck of the veſſel in which he was ſtationed. Many of his moſt pathetic compoſitions were written during this campaign, and the toils of a martial life were ſweetened by the recollection of her for whom they were endured.

" His heroic conduct in many engagements at length purchaſed his recal to court. He haſtened home, fraught with the moſt tender anticipation, and found—what muſt have been his feelings? that his miſtreſs was no more!"

This was not the only misfortune experienced by Camoens. When he had ſo far recovered from the ſhock occaſioned by the premature fate of his miſtreſs, as to apply at court for the reward due to his ſervices and dangers, his application was fruitleſs. His high ſpirit bade indignantly adieu to Portugal, and he haſtened to ſeek for independence in India. Here he engaged in various military ſervices, and would probably have obtained an independent fortune, but for a ſatirical account of a tournament at Goa, which drew upon him the hatred of the governor Barreto, who baniſhed him to China. Here he met with various ſucceſs, but was obliged finally to return to Portugal, after an abſence of ſixteen years, poor and friendleſs. His travels and adventures had, however, ſtored his mind with ideas, and poetical enthuſiaſm, to which he gave vent by the publication of his immortal Luſiad. King Sebaſtian, to whom it was dedicated, patroniſed Camoens, and conferred a penſion on him, diſcontinued, alas, by his ſucceſſor!

" The latter years of Camoens preſent a mournful picture, not merely of individual calamity, but of national ingratitude. He, whoſe beſt years had been devoted to the ſervice of his country, he who had taught her literary fame to rival the proudeſt efforts of Italy itſelf, and who ſeemed born to revive the remembrance of ancient gentility and Luſitanian heroiſm, was compelled in age, to wander through the ſtreets, a wretched dependent on caſual contribution. One friend alone remained to ſmooth his downward path, and guide his ſteps to the grave with gentleneſs and conſolation. It was Antonio, his ſlave, a native of Java, who had accompanied Camoens to Europe, after having reſcued him from the waves, when ſhipwrecked at the mouth of the Mecon. This faithful attendant was wont to ſeek alms throughout Liſbon, and at night ſhared the produce of the day with his poor and broken-hearted maſter. Bleſſed, for ever bleſſed, be the memory of this amiable Indian! But his friendſhip was employed in vain: Camoens ſunk beneath the preſſure of penury and diſeaſe, and died in an alms-houſe early in the year 1579. He was buried in the church of Saint Anne of the Franciſcans. Over his grave, Ganzalo Cautinho

Cautinho placed the following inſcription, which, for comprehenſive ſimplicity, the tranſlator ventures to prefer to almoſt every production of a ſimilar kind:

HERE LIES LUIS DE CAMOENS:
HE EXCELLED ALL THE POETS OF HIS TIME.
HE LIVED POOR AND MISERABLE,
AND DIED SO,
MDLXXIX.

We ſhall lay before our readers two or three of theſe ſhort Poems, which will enable them to form their own judgment.

" Com Amor a roſa
" Que tao freſca," &c.

" Juſt like love is yonder roſe,
Heavenly fragrance round it throws,
Yet tears its dewy leaves diſcloſe,
And in the midſt of briars it blows,
Juſt like Love.

Cull'd to bloom upon the breaſt,
Since rough thorns the ſtem inveſt,
They muſt be gathered with the reſt;
And with it, to the heart be preſt,
Juſt like Love.

And when rude hands the twin-buds ſever,
They die—and they ſhall bloſſom never,
—Yet the thorns be ſharp as ever,
Juſt like Love."

" Lady! when with glad ſurprize
I meet thy ſoft and ſhaded eyes,
Or loſt in dreams of love behold
Thy waving locks of darkened gold,
Or preſs the lip, whoſe dew diſcloſes
Sweets, that ſeem the breath of roſes,
Lady! I ſigh—and with a tear,
Swear earth is heav'n—if thou art near!

But when (the hour of tranſport o'er)
My ſoul's delight is ſeen no more,
Remembering all thy hoſt of charms,
I tremble then with wild alarms;
And, taught by jealous doubt, diſcover
In every gazing youth, a lover;
Confeſſing with a ſilent tear,
That heaven and hell are wond'rous near!"

" Come, tell me, faireſt, from what orient mine,
Where undiſcover'd lurk the ſprings of day,
Did thy triumphant treſſes ſteal away
Their ſunny tinges, and their hues divine?
What magic makes thine eye ſo ſweetly ſhine,
Like the clear breaking of a ſummer's day!
And when did Ocean's rifled caves reſign
The pearly wealth thy parted lips betray,
When they are ſevered by ſeducing ſmiles?
—Yet hear me, faireſt, ſince with barbarous care,
Such ſtore of blandiſhments and dangerous wiles,
To thee thy ſtar's propitious genius gave,—
Warn'd by the ſelf-adorer's fate, beware,
Nor gaze on yonder fount's reflecting wave!"

" Thou pride of the foreſt! whoſe dark branches ſpread
To the ſigh of the ſouth-wind their tremulous green,
And the tinge of whoſe buds is as rich and as red
As the mellowing bluſhes of maiden eighteen!

O'er thee may the tempeſt in gentleneſs blow,
And the lightnings of Summer paſs harmleſsly by;
For ever thy buds keep their mellowing glow,
Thy branches ſtill wave to the ſouthernly ſigh.

Becauſe in thy ſhade, as I lately reclin'd,
The ſweeteſt of viſions aroſe to my view;
'Twas the ſwoon of the ſoul—'twas the tranſport of mind—
'Twas the happieſt minute that ever I knew.

For this ſhalt thou ſtill be my favourite tree,—
In the heart of the poet thou never canſt fade;
It ſhall often be warmed by remembering thee,
And the dream which I dreamt in thy tremulous ſhade."

Art. CCXXXVII. *Memoirs on Reſpiration. By Lazarus Spallanzani. Edited, from the unpubliſhed Manuſcripts of the Author, by John Senebier, Member of ſeveral Literary Societies and Academies, &c.* 8vo. pp. 374. Price 7s. Robinſons, London. 1804.

THE Abbé Spallanzani, it is well known to many of our readers, was an enterprizing and ſucceſsful cultivator of ſcience during nearly the latter half of the eighteenth century. From the ſketch of his life and writings, prefixed to this volume, the venerable author, it appears, retained the vigour and activity of his genius almoſt to the cloſe of a life extended to a period of more than ſeventy years. The retired habits and quiet purſuits of a philoſopher have afforded

to his biographer few events that can be generally intereſting; and the view which is given of his writings deals too much in generalities to furniſh valuable information to a ſcientific reader. Of this part of his ſubject, the editor, we think, has not made ſo much as the intereſting nature of the Abbé's works enabled him to have done: And, indeed, the whole of the biographical ſketch partakes too much of the flimſy and indiſcriminate panegyric of a French eloge.

Lazarus Spallanzani, the editor informs us, was born in the year 1729, at Scandiano, about fourteen miles from Modena in Italy. His father was a celebrated advocate, and beſtowed on him the benefit of a good education. During the early part of life he ſtudied the Belles Lettres with much aſſiduity, and made unuſual proficiency in the Greek language. The circumſtance which appears to have partly effected a revolution in his taſte, and to have withdrawn, for a time, his attention from literature to philoſophy, was a viſit which he paid to his couſin Laura Baſſa, Profeſſor in the Univerſity of Bologna, and at that time celebrated throughout Europe for her genius, her eloquence, and her knowledge of phyſical and mathematical ſcience. Under the direction of this enlightened guide he learned to prefer the ſtudy of nature to that of her commentators, and acquired a ſtrong bias to the purſuit of experimental philoſophy.

In conformity with the earneſt wiſhes of his father, Spallanzani next applied to the ſtudy of juriſprudence with a view to its practice as a profeſſion; but relinquiſhed it with his father's conſent, obtained by the interceſſion of Valliſnieri, the Profeſſor of Natural Hiſtory at Padua. From this period he devoted himſelf to the ſtudy of mathematics, while he continued that of the living and dead languages.

Spallanzani became very ſoon known, and his country was not ſlow in rendering homage to his talents. He was choſen in 1754, Profeſſor of Logic, Mathematics, and Greek, in the Univerſity of Reggio, in which ſituation he continued ſix years, dedicating every moment that could be ſpared from the diſcharge of his public duties to the ſtudy of nature. In 1760, he was removed to the univerſity of Modena, where he continued ſix years, and was the inſtructor of ſeveral young men, afterward much diſtinguiſhed in ſcience. Among theſe was Ventuſi, the preſent celebrated Profeſſor of Natural Philoſophy at Modena. During this period he did not relinquiſh the favourite purſuits of early youth, but publiſhed Obſervations on the Italian verſions of Homer; and himſelf tranſlated ſeveral paſſages with great ſpirit, particularly the deſcription of the ceſtus of Venus. He undertook, alſo, a journey of diſ-

covery to the Apennines; and among other results of this journey he published the theory of the fountains observed in those elevated regions. These he proves to be inverted siphons, the longer leg of which is always level with the top of some higher neighbouring mountain.

His first work, in that department of natural history which he afterward so successfully cultivated, was an examination of microscopic animalcula, the vitality of which he fully ascertained. The communication of this work to the celebrated Bonnet of Geneva, gave rise to a friendship which terminated only with the death of the latter. He next published an outline of a work on animal reproductions, in which he announced several facts that were fully established by subsequent observers; viz. that the fresh-water worm is reproduced like the polypus; that toads recover their paws; and salamanders not only their paws, but likewise the tail and jaw-bone, after repeated amputation. In the land-snail he exhibited the regeneration of the eyes, the mouth, the tongue, and the teeth. This work was followed by one on the laws of the circulation, respecting which several important facts were determined in small animals, by the combined aid of reflected light and of powerful lenses.

The celebrity which Spallanzani had now acquired, induced the Empress Maria Theresa, on her restoring the University of Pavia, to invite Spallanzani to the chair of Natural History, the necessary duties of which harmonized entirely with his favourite pursuits. In this situation he acquired great reputation as a teacher, and confirmed his character as an ingenious experimentalist, by two volumes, published in 1776, on the economy of vegetables; in which are contained his discoveries respecting the animalcula generated in the infusions of animal and vegetable substances. His masterly experiments on digestion are well known to the English reader by a translation; as are also his Travels into the two Sicilies, a work abounding in valuable facts respecting mineralogy, as well as other branches of natural history. He contributed to the memoirs of various foreign academies a great number of interesting essays.

In pursuits of this kind, delightful to himself, and highly valuable to science, Spallanzani was actively employed, till very near the period of his death, which took place, after a few days illness, in February 1709. His character as a philosopher is thus delineated by M. Senebier:

"If the merit of Spallanzani be appreciated by the labours in which he was engaged, they will be found of the most important and difficult nature;—the generation of animals and of plants, the circulation

culation of the blood, digeſtion, reſpiration, the reproduction of the different parts in animals, ſpermatic animalcula, animalcula infuſoria, mineralogy, volcanoes, combuſtion, the deſcription of ſeveral unknown animals, as well as a great variety of cruſtacea and teſtacea, and the ſolution of ſeveral phyſical and chemical problems; all theſe in their turn occupied his attention. The hiſtory of a particular object may be accompliſhed in the ſpace of ſeveral years, without the poſſeſſion of extraordinary talents; but to diſcuſs ſuch a number of intricate ſubjects in a manner ſo original, to remove ſo many obſcurities, and diſcover ſo many truths, is indicative of uncommon acquirements and great energy of character. The works of eminent men are ſo numerous and valuable, becauſe every moment of their lives is marked by great ideas, and becauſe the clearneſs of their conceptions enables them to elucidate every part of any ſubject with which they are occupied.

"If we are to eſtimate the merit of Spallanzani by his method, it is uniformly the moſt ingenious, the moſt ſimple, and the moſt accurate: the nature and ſolidity of his explanations evince that he could never reſt ſatisfied with any remaining doubt. His diſcoveries have already ſtood the teſt of the moſt accurate ſcrutiny, and ſet at defiance the penetrating glance of envy. The ſame vaſt conceptions are obſervable in all his works: they exhibit a happy diſplay of great ideas built on the univerſal principles of natural hiſtory; and, as this connection is always rendered evident, we are led to believe, if I may be allowed the expreſſion, that he was in poſſeſſion of the chart of the univerſe, from which he detached ſome portions to place under the eyes of the leſs enlightened part of mankind."

The three Memoirs, which ſucceed the Biography, are only the commencement of a large work, projected by Spallanzani, on Animal Reſpiration, but which he did not live to complete. The minutes, however, of his numerous experiments, are placed in the hands of M. Senebier, for arrangement and future publication; and, judging from the intereſting nature of the facts contained in this volume, we anticipate a valuable acceſſion of newly-diſcovered truths. We ſhould recommend, however, to the editor, a very different mode of arranging his materials, from the one adopted in theſe Memoirs, which is much too diffuſe, and abounds in needleſs exhibitions. Experiments, ſimilar in their deſign, in their mode of execution, and in their reſults, were made on various animals of the teſtaceous tribe; and, notwithſtanding this uniformity, are all ſeparately detailed. It would have been ſufficient to have preſented, under one view, an account of the accordant experiments on all theſe different individuals; and afterward to have pointed out their ſpecific differences. The error into which the author has fallen is analogous to that which a natural hiſtorian would commit, if, in a deſcription of the objects

of his ſcience, he were to preface his account of each ſpecies with a tedious repetition of the characters of the claſs, order, and genus. In our account of theſe Memoirs we ſhall carefully avoid this error; and ſhall employ ſome pains in ſelecting the moſt novel and intereſting facts, and in preſenting them in a better order.

The animals ſelected by Spallanzani as the ſubjects of his experiments were the various kinds of ſnails, both teſtaceous and without ſhells; ſuch as the *Helix Nemoralis, H. Luſitanica, H. Itala, and H. Vivipara; the Limax Agreſtis, L. Ater, L. Albus, L. Flavus Maximus; and of Muſcles, he employed the Mytilus Analinus, and M. Cygneus.*

The varieties of ſnails are all provided with reſpiratory organs, differing in their ſtructure, accordingly as the animal is deſtined to live on land, or in water. In the curtain, which cloſes the aperture of the ſhell, a ſmall round hole is obſerved, which is opened and ſhut at the will of the animal, and is intended as a paſſage for air. This leads to a membranous bladder, ſeated on the back of the ſnail, which ſeems to ſupply the place of lungs, ſince it becomes inflated by the air received through the hole, and ſince this air, after being retained ſome time, is again expelled by the animal. Naked ſnails have, alſo, a ſmall bag, adapted to the ſame uſe, which opens on the right ſide of the neck. The aquatic ſnail does not, like the tribe of fiſhes, reſpire the fluid in which it lives; for it does not appear to be furniſhed with gills; ſince it produces none of that periodic flux and reflux in waters, which is very evident near the gills of fiſhes.

The entrance to the cavity of the ſhell is cloſed, occaſionally, by a membranous curtain, which is of much ſtronger texture in the aquatic ſnail, and bears ſome reſemblance to horn. At the approach of winter, the land-ſnail cloſes the opening into its ſhell as effectually as if it had been hermetically ſealed; and retires into the ground, where it remains till the return of ſpring. The water-ſnail, alſo, at the cloſe of autumn, quits the ſhallows and retires into the deepeſt part of the waters, where it remains immoveable till ſpring.

The experiments on theſe animals were made both during their periods of torpidity and of vigour. The land-ſnail, by its reſpiration in a confined portion of air, abſorbs almoſt the whole of the oxygen, viz. from 17 to 20 per cent.; and the more rapidly, as the temperature is higher. Carbonic acid, as might be expected, is produced; but in a proportion far leſs than that of the oxygen deſtroyed. If the accuracy of the Abbé's experiments be admitted, which we ſee no reaſon to doubt, they decide the intereſting queſtion reſpecting the abſorption

ſorption of azotic gas by animal reſpiration. This will appear from the following table, exhibiting the reſults of three experiments, in each of which a common garden-ſnail was confined over mercury, in 100 meaſures of atmoſpherical air.

	Oxygen gas deſtroyed.	Carbonic acid gas produced.	Azotic gas deſtroyed.
1 pair of ſnails,	20	3	2
2 ———	19½	4	6
3 ———	20	8	6
4 ———	17	3	5

From other experiments it appears that the abſorption of oxygen takes place much more rapidly from oxygenous gas, than from common air. The animal, alſo, conſumes oxygen faſter when out of its ſhell, and more quickly when recently fed than when faſting. In the latter caſe a larger proportion of carbonic acid is generated; and an exhalation of azotic gas ſeems to take place from the animal, contrary to what occurs in other ſtates of the ſyſtem. Theſe facts ſtrongly confirm the hypotheſis, that carbonic acid is not *formed* in the lungs during reſpiration, but merely *diſplaced* from the blood by the abſorbed oxygen. The ſame inference is ſupported by the fact, that ſuch animals as are capable of living ſome time in hydrogenous and azotic gaſes, exhale as much carbonic acid when encloſed in theſe gaſes as when reſpiring common air.

It is a curious circumſtance, and ſeems to have been well aſcertained, that independently of the abſorption of oxygen by the animal, its ſhell exerts a ſimilar agency, and even entirely abſtracts the oxygen of atmoſpherical air. This change was found to be effected, though more ſlowly, by ſhells which had been deſerted by their tenants above 18 months. The effect appears to be connected in ſome way with the organization of the ſhell; for it is leſs remarkable as the ſhell approaches to decay, and the reſiduary calcareous duſt has no ſuch power. Similar effects are produced by the ſhells of eggs, when perfectly detached from their contents.

The abſorption of atmoſpherical oxygen, it appears further, continues after the death of the animal, but leſs quickly; for while, in an equal ſpace of time, a living ſnail conſumes twenty parts, a dead one abſorbs only five or ſix. The atmoſpherical air thus deprived of oxygen leaves a reſidue, which conſiſts of two-thirds azotic gas, and one-third carbonic acid; whereas a living animal, after having abſtracted all the oxygen, leaves very little carbonic acid, and has actually abſorbed the azotic gas.

Such

Such are the phenomena that accompany the reſpiration of theſe animals, during the exerciſe of their ordinary functions. When the winter lethargy comes on, the vital motions ceaſe entirely; and at the temperature of about 29° Fah^t the heart no longer vibrates. Previouſly to their ſleep, the opercle, it has already been obſerved, hermetically cloſes the ſhell; and the included air has no communication with the external atmoſphere. If the ſhell be opened at any period of hybernation the encloſed air is found to contain its uſual quantity of oxygen, provided the animal be alive; otherwiſe its quality is altered by putrefaction. When preparing to quit its ſhell, the animal firſt ſoftens the opercle, preparatory to its entire removal; and while thus employed ſuch a degree of vitality is regained as induces a change on the confined air; but the effect is trifling till the temperature riſes to about 50° Fah^t. The total ſuſpenſion of the function of reſpiration, during the winter ſleep of animals, is ſtrikingly ſhown by Spallanzani's experiments on the Marmot; for at the temperature of 15 Fah^t the animal was kept four hours uninjured in carbonic acid gas; but on raiſing its temperature to 32° Fah^t its vitality was ſo far reſtored that the gas proved ſpeedily fatal.

The reſpiration of animals that live under water, ſubmitted to the Abbé's experiments, was in every caſe attended with the conſumption of oxygenous gas. The *Helix Vivipara* diminiſhes the volume of a given quantity of atmoſpheric air, reſting on water under which the animal is confined. When placed under water which had been deprived of its air by boiling, and which is prevented from regaining oxygen by the contact of azotic gas, the animal ſpeedily periſhes. If permitted to raiſe itſelf to the ſurface of water, it abſorbs, in a given time, nine parts of oxygenous gas from atmoſpheric air; but when kept an equal time beneath the ſurface conſumes only 5½. The animal is capable of living ſome time out of its proper element; and, when placed in atmoſpheric air over mercury, abſorbs the whole of its oxygenous portion.

The freſh water muſcles of different ſpecies reſpire water by means of their gills, and abſtract the oxygen of the air enveloped in it. Such a renewal of freſh air is eſſential to their exiſtence, which is ſoon terminated when the ſupply is cut off. The cuttle-fiſh, the oyſter, and the ſea-muſcle, exert a ſimilar action on the air contained in ſea water, and the ſhells of all theſe varieties alſo abſorb it.

The above facts, which we have ſtated under an arrangement very different from that of the original memoirs, are extremely valuable; and furniſh important confirmations of the modern

modern doctrines of reſpiration. They prove that the lower claſſes of animals, equally with the moſt perfect, require an unceaſing ſupply of oxygen; and, in the concluding part of his work, the author aſſures us, from actual experiment, that this important law comprehends even the loweſt link in the chain of animal exiſtence—the infuſorial animalcula. In one reſpect we think his experiments are deficient; viz. in pointing out, with preciſion, the diſtinction between the change effected on air by living animals, and that which enſues by expoſing them to it after death; and he even ſeems to conſider the latter proceſs as a continuation of and ſimilar in its nature to the former. But there is ſurely an eſſential difference between the abſorption of oxygen by a ſyſtem of living veſſels, and its combination with the carbon of putrefying ſubſtances.—This combination of carbon takes place at a lower temperature than is required for its combuſtion in air, perhaps in conſequence of the minute ſtate of diviſion in which this baſe is preſented to oxygenous gas. A ſimilar union, we have ſomewhere ſeen it ſtated by Berthollet, is effected between the carbon of a ripe pulpy fruit, and the oxygen of the atmoſphere.

Toward the cloſe of the work the author obſerves that the fœtus in the egg requires a ſupply of oxygen, which it imbibes through the ſhell. This had been rendered leſs probable by ſome obſervations on the ſucceſſive alterations produced in the colour of the blood of the chick, which was believed to change gradually from yellow to red. This, however, is proved to be an optical illuſion, and to be occaſioned by the interpoſition of a coloured medium between the eye and the object. When this ſource of error is avoided, in obſervations on the blood of animals, no ſuch change of colour appears.

"I allude here," ſays the author, "to tadpoles, during the firſt three days after excluſion, the blood of which is wholly colourleſs. (Exper. 145, 146.) On the fourth day it begins to redden where a great number of globules are accumulated, as in the heart, but its colour ſtill continues extremely faint (Exper. 147, 148): ſo neceſſary, indeed, is a conſiderable number of molecules to render the colour evident, that on the ſixteenth, and even on the eighteenth day, the blood in the ſmalleſt veſſels ſtill preſerves its tranſparency. (Exper. 154, 155.) On the twenty-ſecond day, the red tint is diffuſed throughout the whole maſs of blood, although it be ſtill extremely pale in the moſt minute veſſels. (Exper. 156.) In ſhort, it is only by ſlow degrees that this fluid acquires its higheſt intenſity."

Of the execution of the Engliſh tranſlation, we cannot ſpeak in terms of commendation; though, in general, it may tolerably

tolerably convey the author's meaning. Should it reach a ſecond edition, we recommend to the tranſlator's reviſal ſuch paſſages as the following, to which it is impoſſible to affix any meaning (ſee p. 73). "There muſt then, alſo, have occurred in theſe animals (viz. ſuch as were confined in azotic and hydrogenous gaſes) an abſorption of oxygen, and the appearance of the carbonic acid gas was a product either of the carbonic acid gas, or of carbonic acid, the baſe of which had proceeded from theſe animals."

ART. CCXXXVIII. *A Treatiſe on Gun-Shot Wounds; which obtained the Premium given by the Royal College of Surgeons in London, for the Year* 1803. *By Thomas Chevalier, Fellow of the Linnean Society, Surgeon to the Weſtminſter General Diſpenſary, and Lecturer on the Theory and Practice of Surgery.* 12mo. pp. 159. Price 4s. Bagſter, London. 1804.

THE diſſertation before us is dedicated to the King, being the firſt which has had the honour of obtaining the prize propoſed by the Royal College of Surgeons. After ſuch an examination, before a body ſo competent to judge of its merits, it might appear arrogant in us to call in queſtion their deciſion, or to ſuppoſe that the public needed any further proofs of its excellence than what it had already derived from ſo high an authority. To ſuch a general conceſſion of its merits, as a diſſertation, we have no heſitation in ſubſcribing. The claims, however, which it has to our praiſe as a general performance, ought not to induce us to paſs over in ſilence its obvious defects, or to withhold our teſtimony from the public, of its being not altogether faultleſs. Mr. Chevalier ſtates, "that the object he has had in view, in writing this treatiſe, has ſimply been, to make a faithful and correct inveſtigation of the characteriſtic phenomena of gun-ſhot wounds; to explain their effects upon indiſputable principles in phyſiology and pathology; to point out thoſe proceſſes by which only nature can repair all that is reparable in ſuch a complication of violence; and to deduce from thence that treatment by which ſhe may be moſt effectually aſſiſted in her work; and the obſtacles to her performance of it, in the beſt and ſafeſt manner, may be either prevented or removed." In conformity with this plan, the Firſt Part of the work is taken up with a conſideration of the ſeveral phenomena, which, taken together, make up the complicated injury termed a gun-ſhot wound. "In order to underſtand the nature of ſuch wounds, (ſays the author) it is neceſſary to underſtand the nature of contuſion, laceration, hæmor-

hæmorrhage, fracture; the operation of extraneous substances on the living solid; and the laws by which the course and effect of bodies in motion are necessarily determined." Mr. C. has bestowed considerable pains in the investigation of each of these subjects, with what degree of success may be judged of from an examination of each of them. Among the most remarkable of the phenomena which attend a gun-shot wound, is the effect produced upon the wounded part, termed contusion. "Contusion (says the author) is that effect which is produced upon the living solid by resistance to a blunt substance, applied or impelled with a sufficient force to derange its organization. If a substance capable of producing this effect be applied slowly, so that we can watch the progress of its operation, the following phenomena will be found to attend it: First of all, the fibres composing the texture of the part, and those immediately connected with them, will be distended in an inverse ratio to the resistance. 2dly, The fibrils comprised within the area of the surface of the substance so applied, will be compressed between it and the resistance, in a direct ratio to the resistance. 3dly, Their organization will be more or less broken through by the excess of compression, which excess of compression will be determined in its extent and degree by the area of the surface of the substance which acts in producing it, by its momentum, and by the seat and strength of the resistance. From this account of contusion, it will be evident that from this species of violence the texture of some fibres will be weakened, that of others will be broken through, and some portions of them will be absolutely killed and rendered useless, or even injurious to the parts with which they were formerly united." As the portions, however, which are absolutely killed, are seldom immediately detached from the living parts they are in contact with, it became an enquiry (which has been frequently, though not very successfully agitated) By what powers the separation between the dead and living parts is effected? The opinion which Mr. C. appears to favour most is, that a portion of the dead part is removed by absorption. The marks of erosion and decay on the surface of the eschar, especially evident in the exfoliation of bone, the removal of extravasated fluids, and even dead particles of solids, in cases of contusion, where there is no external wound, afford the clearest evidence that neither putrefaction nor suppuration are necessarily concerned in this process, and are facts which cannot be explained upon any other supposition than the actual removal of the dead parts by absorption.—Another striking peculiarity attending gun-shot wounds, beside that produced upon the solid by it on resistance, is laceration.

tion. According to our author, the difference between a lacerated and an inciſed wound is, that in ſimple inciſion the operation of the force which deſtroys the coheſion of the parts is confined to the contact of the wounding inſtrument, while in laceration it extends farther. "A knife (ſays he) or any other cutting inſtrument, acts on the principle of a wedge, and divides the parts by interpoſing itſelf between them; but in laceration the part in which the coheſion is broken through gives way only from the *exceſs of diſtention*." "In wounds, therefore, produced by laceration, the diviſion is effected in the moſt violent manner; and in thoſe parts in which the force of coheſion is ſtrong, eſpecially if they are but looſely attached to thoſe about them, as in nerves for example, the operation of the violence will often extend very far indeed, and involve in the injury not only parts which are immediately adjacent, but others at a conſiderable diſtance, and even the ſenſorium itſelf." With this view of the ſubject, we were a little ſurpriſed in meeting with the following enunciation: "The *leſs* the reſiſtance which the texture of any ſoft part is capable of affording to a blunt ſubſtance paſſing through it, the *greater* will be the laceration produced in it by any given momentum with which that ſubſtance is impelled." If the converſe of this be not true we are much miſtaken; at all events, an abſtract propoſition, unleſs ſelf evident, ought never to be admitted without proof. The ſucceeding obſervations are in no ſmall degree at variance with the author's ſtatement: "In parts of looſe ſtructure, and comparatively unimportant in themſelves, ſuch, for example, as in many portions of the cellular membrane, laceration is ſo eaſily effected that the violence is propagated no farther than the actual ſeparation of continuity extends. In ſuch caſes, the parts divided will very frequently unite by the firſt intention. So indeed will many wounds produced by mere laceration, eſpecially in the common integument." It is not eaſy to perceive why gun-ſhot wounds of the cellular membrane ſhould heal by the firſt intention, unleſs we ſuppoſe the degree of laceration to be leſs than that which uſually takes place in parts of greater denſity; a propoſition diametrically oppoſite to that which the author has attempted to eſtabliſh. Nor is it an exception to this rule that a ſhot generally makes a larger aperture at the place of its exit than at that of its entrance: ſince in this caſe it is not to be aſcribed, we think, to the diminiſhed reſiſtance of the ſoft parts, but to the decreaſed momentum of the ball, whereby the degree of reſiſtance in the ſoft parts is proportionably increaſed. Of the other effects which take place in gun-ſhot wounds, Mr. C. has made a general but accurate inveſtigation.

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We ſhall paſs over the ſubjects of hæmorrhage fracture, and the operation of extraneous ſubſtances on the living body, as the obſervations which they contain are almoſt univerſally known and admitted. The laſt of our author's enquiries, concerning the phenomena attendant on gun-ſhot wounds, is their circuitous and irregular courſe, the explication of which he has attempted to demonſtrate on mathematical principles. "The cauſes of ſeveral peculiarities attending gun-ſhot wounds (ſays Mr. C.) are to be ſought among the laws by which moving bodies are governed, and by which the mechanical effect of a ball propelled againſt any part of the body muſt therefore be neceſſarily determined. The form, the momentum, and the direction of the ſhot that is received, the poſition and variety of ſtructure, or, in other words, the variety of denſity and power of reſiſtance in the part receiving it, muſt always be conſidered, in order to account ſatisfactorily for the effects it produces. Mr. Chevalier has therefore enumerated ſuch of the laws which determine the effect of bodies in motion as ſeemed neceſſary to the elucidation of this phenomenon. He adds, "Upon theſe principles only can the intricate and varied courſe and effect of balls, in parts of varied ſtructure, conſiſting of ſubſtances differing in denſity and powers of reſiſtance, be accounted for and explained. And though in many caſes a mathematical explication of the courſe of a ball cannot be given, this ariſes only from the want of data; the laws of matter being fixed and immutable. But where the data are known, as, for inſtance, the velocity and direction of the ſhot, the poſition of the patient, or of the wounded part, when it was received, and the ſtructure of the part or parts into which it was received, a much more probable conjecture of the courſe it has taken may generally be formed, than if theſe circumſtances had not been adverted to."

Having thus carefully inveſtigated the nature of gun-ſhot wounds, and the proceſſes naturally attendant on each of the phenomena accompanying them, Mr. Chevalier proceeds to point out by what method of treatment the indication they preſent may be moſt rationally purſued. This ſubject the author has conſidered under three diſtinct heads: 1ſt, The treatment required on the immediate infliction of the wound: 2dly, That which is neceſſary during the inflammatory ſtage: and, 3dly, That which may be required after ſuppuration has been eſtabliſhed. The firſt of theſe comprehends the examination of gun-ſhot wounds, the treatment of hæmorrhage, the treatment required by the lodgement of extraneous ſubſtances and wounded bones, wounds which require immediate amputation, and the treatment of gun-ſhot wounds in general.

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On the ſubject of hæmorrhage Mr. Chevalier is of opinion, that very large arteries, as the brachial or femoral, ſhould not be drawn out naked by a tenaculum, and tied in that ſtate, when a needle can conveniently be uſed." Where veſſels are ſo ſituated as not to admit of the application of a ligature, preſſure made either upon the trunk or mouth of the divided veſſel, by the application of graduated compreſſes, is recommended as the next and moſt effectual means of reſtraining it. "When neither compreſſion nor ligature can be employed (ſays the author) our reſources lie in having recourſe to ſuch remedies as are found to promote the contraction of the veſſels themſelves, or the coagulation of the blood within them." It is, however, to be lamented, that Mr. C. has not pointed out what the preciſe caſes are, in which only this laſt method of treatment is applicable. If they exiſt at all, they are certainly few in number; and ſetting aſide ſome inſtances of hæmorrhage from the mouth, in which they may be ſuperſeded, perhaps, by the application of the actual or potential cautery, we are unacquainted with any circumſtances which compel us to have recourſe to any other meaſures beſide thoſe of compreſſion or ligature. With reſpect to fractured bones, Mr. C. thinks the prognoſis ought rather to be drawn from the extent of injury done to the ſoft parts, than to that of the bone, and that our principal care ought to be directed to the preſervation of the former, by the early removal of ſplinters, or whatſoever may tend to excite irritation in them. On the queſtion of amputation Mr. C. admits the propriety of the immediate performance of this operation, in caſes where "the lower portion of an extremity has been ſhot off, or ſo injured that the parts below the wound are deprived of life, or every thing neceſſary to the utility of the limb is deſtroyed: alſo where the bone has been much ſhattered, accompanied with extenſive injury of the ſoft parts, or a wound fruſtrating the cavity of the joint.—In the latter caſes, however, he is inclined to think that amputation is not always neceſſary, provided the principal nerves and veſſels have remained uninjured. In this part of his work Mr. C. has introduced the relation of two caſes; the firſt of which is intended to ſhow how much injury a bone may endure without the deſtruction of the limb; the ſecond, the neceſſity, as he thinks, of ſometimes boldly enlarging wounds entering joints, and the ſafety which would in many caſes attend it." Laſtly, this operation may become neceſſary, when a deep-ſeated blood-veſſel has been wounded, and the patient has been already ſo much exhauſted by the hæmorrhage that he is leſs able to ſupport the ſteps neceſſary to the ſecuring of it, than that of amputation. On the indiſcriminate method of dilating

dilating gun-ſhot wounds, Mr. C. has made ſome uſeful and accurate obſervations, and has pointed out, with great preciſion, the circumſtances which demand its performance. With the ſucceeding chapter, which treats of the inflammatory ſtage of gun-ſhot wounds, we have had much leſs reaſon to be ſatisfied. It contains ſome theoretical notions, which can hardly be admitted without involving contradictions, as the idea that ſtrength and debility can exiſt in the ſame diſeaſe, at the ſame time, and that medicines which produce oppoſite effects may be exhibited without counteracting each other in their operations. Mr. Chevalier cloſes the conſideration of this ſubject with the treatment which theſe wounds require after ſuppuration has taken place. In this chapter we are principally directed to the caſes in which the quantity of diſcharge becomes ſo profuſe as to endanger the patient's life, demanding either the amputation of the limb, or the removal of extraneous ſubſtances, on which they frequently depend. Some obſervations relative to collections of matter, fiſtulous openings, and exfoliations of bone, are here introduced, which, as they are not excluſively confined to this ſpecies of injury, do not require a treatment different from the ſame diſeaſe ariſing from other cauſes.

As a diſſertation, intended to compriſe no more than the general principles of the ſubject on which it treats, we do not heſitate to recommend this work as a ſafe guide to the ſtudent and army ſurgeon.

ART. CCXXXIX. *The London Diſſector; or, a compendium of practical Anatomy: containing a Deſcription of the Muſcles, Veſſels, Nerves, and Viſcera of the Human Body, as they appear on Diſſection; with Directions for their Demonſtration.* 8vo. pp. 293. Price 5s. Murray, London. 1804.

IT is no unfrequent ſubject of regret, that compendiums of anatomy are too often compiled by perſons not at all competent to ſuch undertakings; who having little opportunity of drawing their deſcriptions from the dead ſubject, and, contenting themſelves with copying, and that imperfectly, the works of their predeceſſors, retail the accounts delivered by others, inſtead of making actual diſſections themſelves. It cannot be denied that works thus produced are not only uſeleſs, but highly detrimental to the progreſs of anatomical knowledge, by fruſtrating the work of the teacher, miſleading the ſtudent, and embarraſſing him by his ineffectual attempts to reconcile

oppoſite and contradictory repreſentations.——Of the writer and work before us, however, we have found reaſon to entertain a very different opinion. We feel ſome heſitation when it is offered as the production of a "London Diſſector," as we think it bears in many places internal evidence of Scottiſh origin; yet we have no doubt that it will be found an uſeful acquiſition to the London ſtudent.

"The preſent performance," ſays the author, "(making allowance for a little tranſpoſition) is offered to the public as a compendium of anatomy, deſcriptive of the various parts of the human body as they come into view under the knife of the diſſector. The muſcles are demonſtrated in the order of their ſituation, this being the only method that can be purſued in actual diſſection. The relative ſituation of the ſeveral parts is minutely attended to, and, at the ſame time, repetitions are avoided as far as the nature of the arrangement adopted would allow." We have much pleaſure in adding, that, with a very few exceptions, this outline has been executed with great fidelity and accuracy. It is unneceſſary for us to ſtate what aſſiſtance the ſtudent would derive from a work performed upon ſuch a plan, which, while it exhibits in a very conciſe manner a demonſtration of all the parts comprehended in any ſingle diſſection, at the ſame time directs him to the beſt mode of proſecuting and completing the anatomical examination of the ſeveral parts of the human body.

ART. CCXL. *The Synonymes of the Latin Language, alphabetically arranged; with Critical Diſſertations upon the Force of its Propoſitions, both in a ſimple and a compounded State. By John Hill, LL. D. Profeſſor of Humanity in the Univerſity, and Fellow of the Royal Society of Edinburgh.* 4to. pp. 804. Price 1*l.* 11*s.* 6*d.* Longman and Co. London; Manners and Miller, Edinburgh. 1804.

THE object of this publication is ſtated by Dr. Hill in a preface, elaborate indeed, but ſomewhat obſcure, the eſſence of which may, however, be compreſſed into a ſhort compaſs. Every one who has paid even a ſlight attention to the conſtruction of any individual language, muſt have obſerved numerous inſtances in which words that ſeem, upon a ſuperficial view, to convey preciſely the ſame ideas, are found, upon a more accurate examination, to differ from each other in meaning by ſome nice diſtinctions. As theſe diſtinctions conſtitute the criterion of the propriety or impropriety of the uſe of terms in any particular combinations, a familiar acquaintance

ance with them is indiſpenſably neceſſary to the acquiſition of a critical knowledge of a language. With a view then of facilitating the accurate ſtudy of the Latin tongue, Dr. H. has examined a great variety of aſſortments of Latin words, which, though they appear to be ſynonimous, are not ſo in reality; and has pointed out the particulars in which they differ in point of ſignification. In the execution of this arduous undertaking, he has adopted the plan exemplified by the Abbé Girard in his *Synonymes Francois*, of firſt ſtating the general idea in which a liſt of apparent ſynonymes agree, and then tracing the adjunctive ideas which conſtitute their difference. His explanations he ſupports by appropriate examples ſelected from the Latin claſſics; and, in the proſecution of his deſign, he has ſtudiouſly availed himſelf of the incidental verbal criticiſms which occur in the works of Cicero, Quintilian, and other ancient writers of high authority.

It is very obvious that no two perſons would agree in making out a liſt of apparent ſynonymes in any language; as this coincidence muſt be the reſult of an equality in critical knowledge, and in accuracy of reſearch, which cannot poſſibly ſubſiſt. And in treating upon ſo impalpable a ſubject as the ſhades of diſtinction between terms confeſſedly and nearly allied in ſignification, numerous occaſions muſt neceſſarily ariſe of difference in opinion between enquirers of the moſt candid minds. Hence we are by no means ſurpriſed to find that Dr. H. has omitted many claſſes of words which, in our judgment, ſufficiently approximate in ſenſe to fall within the ſcope of his deſign. And ſuch is the diſadvantage under which he labours who profeſſes to fix the varying meaning of terms which occur perhaps in a hundred different paſſages of the claſſic writers, that we arrogate to ourſelves no extraordinary degree of ſagacity when we profeſs our belief, that were we diſpoſed to ſet ourſelves in battle array againſt the author of this volume, we could impugn ſome of his philological ſpeculations with ſucceſs. But,

> " Non obtuſa adeo geſtamus pectora Pœni,
> Nec tam averſus equos Tyriâ ſol jungit ab urbe."

We truſt that it will be no diſparagement to us to confeſs, that we contemplate with reſpect the labour of years, the fruit of profound reſearch, and of painful ſtudy. So deeply are we convinced that theſe pages deſerve to be thus characterized, and ſo much pleaſure and profit have we derived from their peruſal, that we feel ourſelves much more inclined to admire their excellences, than to dwell upon their errors and imperfections. Though, therefore, we could occupy ſome pages of our Journal in diſcuſſing the points upon which we differ in

opinion from Dr. H. (for what subject is more prolific than that of words?) we think we shall best discharge our duty to the public by illustrating our account of the object and plan of this work, by a few specimens of the manner in which he conducts his critical investigations.

"Eloquens, Disertus,

agree in denoting the power of uttering animated conceptions by means of speech, but differ in respect to the degree in which that power is possessed. The first term, from "eloqui," implies the perfection of that art by which human thought is communicated. It supposes that the idea is accurately formed, and that the expression is so precise as to state it exactly as it is. Mr. Pope's definition of a person to whom *eloquens* is applicable, is a happy one:

"Fit words attended on his weighty sense."

"Is erit *eloquens*, qui ad id quodcunque docebit, poterit accommodare orationem; qui parva submisse, modica temperate, magna graviter dicere poteit."—Cic. Orat. 208. a. "Nihil aliud est *eloquentia* quam copiose loquens sapientia."—Cic. Part Or. 236. b.

"Disertus comes from "differere," which, properly, denotes the act of separating different seeds, and sowing each in its proper place. "Ut olitor differit" in areas suas cujusque generis res, sic in oratione qui facit, *disertus*."—Var. L. L. 5, 7. The native power of this verb appears in such a sentence as the following, from Columella: "Baccas lauri et myrti, cæterorumque viridium semina in areolas "differere."—11. 2. 30. This derivative adjective, *disertus*, denotes a degree of ability in the use of speech superior to what is generally met with, but inferior to that suggested by "eloquens." The following definition from Cicero is decisive as to both terms:—"Celer tuus *disertus* est magis quam sapiens. Dissertos me cognosse nonnullos scripsi, eloquentem adhuc neminem: quod eum statuebam *disertum*, qui posset satis acute atque dilucide apud mediocres homines ex communi quadam hominum opinione dicere: "eloquentem" vero qui mirabilius et magnificentius augere posset, atque ornare quæ vellet, onmesque omnium rerum, quæ ad dicendum pertinerent fontes, animo ac memoria contineret."—Ep. ad Att. 10. 1. "Disertis satis putat, dicere quæ oporteat; ornate autem dicere proprium est eloquentissimi."—Quint. in Procem. 8.

"In causa facili cuivis licet esse *diserto*.—Ovid. Trist. 11. 21."

"Fama, Rumor,

agree in denoting report, or the propagation of events held credible, whether favourable to those hearing them, or the contrary, but differ, in respect either to their date, as recent or remote, or to the number and respectability of those by whom the report is maintained. Fama is generic, as being applicable to events that have just taken place, as well as to those of high antiquity. "Si quid ipsi audistis communi *fama* et sermone."—Cic. pro Flac. 13. "Centesima lux est hæc ab interitu Publii Clodii, qua fines imperii

populi Romani ſunt, ea non ſolum *fama* jam de illo, ſed etiam lætitia peragravit."—Cic. pro Mil. 120. b. In both theſe inſtances, the report denoted by *fama* is underſtood to be recent, and that which pervaded the whole Roman empire in a hundred days muſt have paſſed with wonderful rapidity in the neighbourhood of Rome, where the communication was unbroken.

" Non ita contemno volueris præconia *famæ*,
Ut probris terras impleat illa meis."——Ovid Ep. 16. 207.

" At other times *fama* denotes a report that has been long prevalent, and that is entitled to gain ground from the authority that ſupports it.

" ——— tum uno ore omnes omnia
Bona dicere, et laudare fortunas meas,
Qui gnatum haberem tali ingenio præditum.
Quid verbis opus eſt? hac *fama* impulſus Chremes
Ultro ad me venit ———."—Ter. And. 1. 1. 69.

" Sylvano *fama* eſt veteres ſacraſſe pelaſgos."—Virg. En. 8. 600.

" Dædalus, ut *fama* eſt, fugiens Minoia regna.—Virg. En. 6. 14.

" Rumor differs from " fama" in relating to a report that has not been of long ſtanding, and that is neither ſo generally prevalent, nor ſo well ſupported, as that denoted by " fama." Popma defines it thus: " *Rumor* eſt ſermo, ſine ullo certo auctore diſperſus, cui malignitas initium, credulitas incrementum dedit."——" Sed adhuc ſine capite, ſine auctore, *rumore* nuntio."—Cic. Ep. Fam. 12. 10.—" Ex Aſia nihil prefertur ad nos præter *rumores* de oppreſſo Dolabella, ſatis illos quidem conſtantes ſed adhuc ſine auctore."—Cic. Ep. 127. a. " Calamitatum quæ tanta fuit, ut eam ad aures L. Luculli non ex prælio nuncius, ſed ex rumore rumor afferet."—Cic. pro leg. Manil. 8. b. In both inſtances, the event reported was recent; it does not appear to have been in the mouth of every body; and the authority upon which it reſted was not capable of being aſſigned.

" Fama," beſides, may denote " character," that is, the eſtimation in which a perſon is held, conſidered as a quality of himſelf, while *rumor* has no ſuch meaning. The laſt noun, too, is often ſeen in the plural among the beſt authors; but the firſt is ſo uſed by no proſe writer whatever, and by Seneca and Plautus alone, even ſuppoſing that the ordinary reading can be regarded as genuine."

" HOSTIS, INIMICUS, ADVERSARIUS,

agree in denoting a perſon who is unfriendly to another, but differ, either as the enmity is of a public or a private nature, or as it is permanent, or of ſhort duration. Hoſtis ſignifies an avowed enemy, whoſe hatred is known to others, as well as to the object of it. Cicero gives us a hiſtory of the word in the following ſentence:—" Equidem illud etiam animadverto, quod qui proprio nomine perduellis eſſet, is *hoſtis* vocaretur, lenitate verbi triſtitiam rei mitigante; *hoſtis* enim apud majores noſtros is dicebatur, quem nunc peregri-

num dicimus."—Off. 8. b. A traitor, then, being the known enemy of his country, got, by way of eminence, the name of *hoſtis*.

" Inimicus, again, ſuppoſes that the enmity is of a private nature; and, though known to the object of it, may be unknown to others. From the definition given by Cicero of the abſtract founded upon *inimicus*, taken as an adjective, we may collect his notion of the import of the ſubſtantive:—" *Inimicitia*, ira ulciſcendi tempus obſervans."—Cic. Q. Tuſc. 213. b. Even the object of *inimicitia* may, at times, be unconſcious that he is ſo. " Tacitæ magis et occultæ *inimicitiæ* timendæ ſunt quam indictæ et apertæ."—Cic. in Ver. 273. a. Enmities of this kind may exiſt between nations as well as individuals, and take their character from their not being declared. " Inſitas *inimicitias* iſtæ gentes habent et gerunt cum populi Romani nomine."—Cic. pro Font. 289, b.

A perſon who is a " hoſtis" may, or may not, be an *inimicus*. " Multi qui de caſtris viſundi aut ſpoliandi gratia proceſſerant, volventes " hoſtilia" cadavera, amicum alii, pars hoſpitem reperiebant: fuere item, qui *inimicos* ſuos cognoſcerent."—Sal. Cat. ſub fin. The dead, whoſe bodies were found upon the field, had all been " hoſtes;" but ſome of them were recogniſed as private friends, and others as private enemies. " Sæpius cum " hoſte" conflixit, quam quiſquam cum *inimico* concertavit."—Cic. pro leg. Man. 9. a. " Tum rex, quæro itaque, inquit, an vivere velitis non *inimici* mihi, cujus beneficio victuri eſtis? Illi, nunquam ſe inimicos ei, ſed bello laceſſitos " hoſtes" fuiſſe reſpondent."—Q. Curt. 7. 10.

When the enmity borne by one perſon to another is notorious and avowed; " hoſtis" is uſed to expreſs this:—" Nam nupta meretrici " hoſtis" eſt, a viro ubi ſegregata eſt."—Ter. Hec. 5. 2. 23. " Recuſaſſe autem ſe, ne patris animum offenderet; ex eo ſibi illum hoſtem."—Cic. Ep. ad Att. 248. a.

The terms " hoſtis" and *inimicus* may, without impropriety, be applied to the ſame perſon. " Aliquem inſectari tanquam *inimicum* et " hoſtem."—Liv. 39. 28. Perſonal animoſity is the ſpur which prompts the perſecutor of a private enemy; while patriotiſm and a ſenſe of profeſſional duty form that which prompts the perſecutor of a public.

" Adverſarius differs from the two former words, in ſuppoſing, that the enmity entertained is but caſual, and may be ſoon removed. It applies properly to thoſe who are antagoniſts in a lawſuit or in an argument; who are reconciled when the matter in diſpute is ſettled; and who may be neither public nor private enemies.—" Convincere *adverſarium* auctoritatibus et teſtibus."—Cic. de fin. 1. 5. " Luctabitur Olympiis Milo; ſed ſine *adverſario* nulla luctatio eſt."—Cic. de Fat. 146. a. In thoſe inſtances, the enmity is ſlight, caſual, and of ſhort duration. So it is alſo in the mock ſea-fight mentioned by Horace:

" Partitur lintres exercitus: Actia pugna
Te duce per pueros hoſtili more refertur.

Adverſarius

Adverſarius eſt frater: lacus Adria: donec
Alterutrum velox victoria fronde coronet." Hor. Ep. 1. 18. 61.

In Suetonius and Nepos we find *adverſarius* put for "hoſtis;" though this is ſeldom to be met with; and, were it not for the authority of the latter author, would be held impure. "Bello Vitelliano confugit in Capitolium; ſed irrumpentibus adverſariis," &c. —Sueton. in Dom, 1. "His locis caſtra ponit, ut neque circuiri multitudine *adverſariorum* poſſet."—Nep. in Dat. 6. *Adverſarius* is alſo applied to opponents at a ſale. "Sed accedit cupiditas: in qua præter Othonem non puto nos ullum *adverſarium* habituros."—Cic. Ep. ad Att. 13. 31.

"It occaſionally happens that the perſon ſtyled *Adverſarius* is alſo a "hoſtis." In this caſe the firſt term is applied to one of the "hoſtes," with whom the perſon denoted by it has a caſual rencounter during a general engagement. "Ut tanquam fortis in pugna vir, acceptis a forti *adverſario* vulneribus adverſis et honeſtis cadere videatur.—Cic. de Aruſp. reſp. 40. The ſentiment animating "hoſtes" being common on both ſides, there remains the caſual enmity, ariſing from the accident of the parties meeting, and the temporary enmity ariſing from the neceſſary failure of the ſtrength or the courage of either."

We are leſs ſatisfied with Dr. Hill's notices of the Latin prepoſitions than with any other part of his work. The mode of inveſtigating what are uſually ſtyled the indeclinable parts of ſpeech, was dimly apprehended by the learned Hoogeveen. But the cleareſt light has been thrown upon this ſubject by the acute author of the "Diverſions of Purley," whoſe philological diſcuſſions have eſtabliſhed principles which Dr. H. would have done well to have adopted for his guidance in this abſtruſe and delicate department of his critical labours.

CCXLI. *Memoirs of the Life and Writings of the late Reverend and Learned Hugh Farmer: to which is added, a Piece of his, never before publiſhed, printed from the only remaining Manuſcript of the Author. Alſo, ſeveral original Letters; and an Extract from his Eſſay on the Caſe of Balaam. Taken from his Manuſcript, ſince deſtroyed. By the late Michael Dodſon, Eſq.* 8vo. pp. 160. Price 3*s.* Longman and Rees. London, 1804.

THIS title-page is ſo conſtructed as to occaſion miſtake. When we took the volume into our hands, we conceived it to be the production of the late Michael Dodſon, Eſq. But in the preface Mr. Dodſon is ſpoken of as a perſon diſtinct from the author and editor of this publication. At length we diſcovered, that the only information, intended to be

conveyed concerning this gentleman, related to the Extract from Mr. Farmer's Eſſay on the caſe of Balaam.

This ſtrange wording of the title-page, has occaſioned us alſo no little diſappointment. The known abilities of Mr. Dodſon, and his great intimacy with the ſubject of the preſent Memoirs, would in all probability have furniſhed a much more full and intereſting account than that which is here given to the public.

From Mr. Farmer's habits of deep and accurate inveſtigation, particularly in ſubjects connected with the interpretation of Holy Writ; from his diſtinguiſhed excellence as a preacher, and from the virtues which he undoubtedly poſſeſſed, it might have been expected, that ſome of his literary friends would have endeavoured to record his merits in a laſting tablet. Hitherto, we believe, no attempt of that kind has been made, except in the Biographia Britannica. To that account the pages before us contain few additions of any importance. The moſt material of them occurs in the *Corrigenda*, and is intended to vindicate the executors of Mr. Farmer from the charge of having deſtroyed ſome important manuſcripts, in obedience to the directions of his will. "No ſuch pieces," we are now told, "were found among his papers; ſo that it is ſuppoſed he had deſtroyed them himſelf. "This opportunity," (it is added) "is voluntarily embraced of doing juſtice to his worthy executors, who had been blamed in the above work, for carrying their ſcrupuloſity too far." Now we confeſs, that, in our opinions, no blame ought to have been thrown upon theſe gentlemen. Suppoſing the fact to have been, as it was originally ſtated, they diſcharged a ſolemn truſt according to the beſt notions they could form of their duty.—If an author leaves directions for the deſtruction of his papers, he muſt do it in full expectation that his directions will be complied with. He would otherwiſe take effectual care to prevent the poſſibility of any failure in the execution of his intentions. The pretence of rendering ſervice to the public may be abuſed in contravening the formal and expreſs injunctions of a will, as many other ſpecious pretences are known to be abuſed. We therefore have no heſitation in declaring, that, when the commands of a friend, capable of exerciſing his judgment, in reſpect to matters where his right of exerciſing it cannot be diſputed.—When theſe, we repeat, are clear and preciſe, they ought to be complied with. We have the greateſt reverence for the literary character of Mr. Farmer, and are fully perſuaded that the world would have been benefited by thoſe productions of his pen, which have occaſioned ſo much uſeleſs regret: but

but we cannot therefore be of opinion, that the world has a right to dictate to him concerning the propriety or neceſſity of making thoſe productions public.

We are the more convinced of the ſoundneſs of this opinion, from a peruſal of thoſe parts of Mr. Farmer's writings, which are now for the firſt time introduced to general notice. If the editor had imitated the ſuppoſed "ſcrupuloſity" of Mr. F.'s executors, he would have exerciſed his judgment in a manner not injurious to the reputation of his friend, and evidently more conducive to his own.

In order to juſtify theſe obſervations, we muſt enter a little more particularly into the nature of theſe poſthumous labours, and more particularly the oſtenſible motives from which they are now brought forward.

The firſt is called, "Remarks on ſome Paſſages in Mr. Fell's Letter to Mr. Farmer, intitled, The Idolatry of Greece and Rome, diſtinguiſhed from that of other nations. Drawn up by Mr. Farmer, and publiſhed from his Manuſcript." To theſe Remarks is prefixed the following

"ADVERTISEMENT.

"The following remarks on Mr. Fell's laſt publication were drawn up by Mr. Farmer, and a ſhort time before his death, were put into the hands of a friend, with a deſire that he would publiſh them in whatever form he pleaſed; only wiſhing himſelf not to appear any further in a controverſy with that angry writer, and deſiring nothing more than to have his character vindicated from the injurious charges brought againſt him, particularly as a diſguiſed enemy to Divine Revelation.

"Mr. Farmer at the ſame time made him a preſent of his own works, with a requeſt, that he and another friend †, would take

† "The late Mr. Baxter Cole, the editor of Dr. Lardner's works, well known as a man of great learning, indefatigable induſtry, uncommon accuracy, and inflexible integrity. He had formerly been a teacher of the claſſics in a ſchool at Peckham, and was for ſeveral years aſſiſtant to the Rev. Mr. Towle, but latterly preached only occaſionally.

"To preclude all ſuſpicion with regard to the authenticity of the following tract, or the right of any one to print it, after Mr. Farmer had ordered all his papers to be deſtroyed, it may be proper to inform the public, that the perſon to whom he had committed this manuſcript, was Mr. PALMER, of Hackney, to whom he voluntarily brought it for the purpoſe above related, a very ſhort time before his laſt illneſs, and who could not conſider himſelf as at all concerned in Mr. Farmer's order to his executors in his will, or in the leaſt accountable to any perſon whatſoever."

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the trouble of examining the references to them, as well as to Mr. Fell's performance, in order to afcertain the accuracy of them, which they accordingly did, when together, and found them perfectly correct.

" Not having brought forward this paper in any form before Mr. Farmer's difeafe, the editor fuppreffed the publication, in conſequence of Mr. Fell's having come to refide in his neighbourhood, and from an unwillingneſs to give him any offence, which might prevent the friendly acquaintance which he wifhed to maintain with him.

" After two or three agreeable interviews, he took occafion to inform Mr. Fell, that he had fuch a paper in his hands, and offered him a ſight of it, in order to have his obſervations upon it, whenever he would pleaſe to call for that purpoſe. Mr. Fell never entered his houſe afterward, nor made any enquiry about this paper; but from that time appeared to commence hoſtilities againſt him, which were diſcovered in various ſingular inſtances, with which the public ſhall not be troubled. The editor, however, was ſtill unwilling to bring forward theſe Remarks, though juſtice to Mr. Farmer ſeemed to require it, from a deſire to avoid an open rupture with this gentleman. But as now both theſe diſputants are gone off the ſtage, he cannot ſatisfy himſelf as doing juſtice to an injured character, or approving his fidelity to the truſt committed to him, any longer to ſuppreſs this his friend's vindication of himſelf; in which ſentiment ſome judicious perſons, who have peruſed it, heartily concur. And it is preſumed many of Mr. Farmer's friends will be gratified by ſeeing this ſatisfactory defence of his character as an author and a chriſtian, by a bare ſtatement of facts, which are left to ſpeak for themſelves. This, the reader is deſired to obſerve, is the grand object of the preſent publication, and not 'the revival of a controverſy which has long ſince been finiſhed.' That might properly have been objected to; but it will be ſeen, that the following Remarks have no ſuch tendency, as they do not enter into the controverſy at all.

" If the editor ſhould incur cenſure for thus bringing forward matters which affect the reputation of a man (in many views reſpectable) after his deceaſe, he will anſwer, in the words of a late well-known writer †, in a ſimilar caſe: 'Though I would not war with the dead *offenſively*, I think it neceſſary to be ſtrenuous in defence of my illuſtrious friend; which I cannot be without ſtrong animadverſions upon a writer who has greatly injured him.'

" If any thing further be neceſſary as an apology for this publication, it ſhall be the following extract from a letter of a judicious, learned, and candid correſpondent who had reviſed the manuſcript. —'That you ſhould publiſh Mr. Farmer's Remarks, I conceive, cannot admit of a queſtion; not upon the grounds only of its being a literary curioſity, and a tribute of juſtice to his memory and cha-

† " Sir J. Hawkins's Life of Johnſon."

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racter; but as a duty and obligation *laid upon you* by a worthy friend, who intruſted, by this depoſit, the vindication of his name to YOU. The queſtion is, whether you have not incurred ſome blame by *deferring* the publication ſo long? If it ought to be printed, it cannot be without ſuch a narrative as muſt reflect, how candidly ſoever drawn up, on Mr. Fell. Indeed Mr. Farmer's conviction of his groſs miſrepreſentations, &c. is as heavy a charge againſt him, as any your narrative can contain, though not perhaps ſo obvious and explicit.'

" It may be proper to inform the reader, that, beſides the general title, ſome of the paſſages in the notes, which Mr. Farmer had only referred to, are here inſerted at length by

" THE EDITOR."

From the account here given, and from various other complaints of Mr. Fell's perſonal unkindneſs, we are led to conclude, that this work would not have ſeen the light, but from a principle of animoſity toward that gentleman. We are therefore bound to expreſs our diſapprobation of the editor's conduct, in the moſt unequivocal manner. If it were *abſolutely neceſſary* that the papers ſhould be publiſhed at all, they ſhould have appeared immediately; and no motive of kindneſs to Mr. Fell, or any other individual, ought to have ſuppreſſed them. But when it plainly appears that, in ſpite of his regard to the character of his deceaſed friend, the editor would have ſuppreſſed them, if he could by ſuch a proceeding have ingratiated himſelf with Mr. Fell.—When the parties were both dead, and all remembrance of the controverſy huſhed in repoſe;—then to come forward with the publication, avowing at the ſame time a feeling of perſonal reſentment againſt the gentleman who is the ſubject of attack;—this, we confeſs, is acting in a way not wholly reconcilable with the principles of a gentleman, a ſcholar, and a chriſtian.

We do not think it neceſſary to enter into the particulars of either of the pieces attributed to Mr. Farmer. The firſt, we conceive, ought not, under ſuch circumſtances, to have ſeen the light: and the ſecond is a mere extract, ſo ſhort and imperfect, that it affords no information concerning the learned and ingenious author's opinion. The ſubject is certainly of great difficulty and intereſt; and we ſhould have been gratified as well as inſtructed, if Mr. Farmer had thought it right to preſent the fruit of his labours to the world. We muſt, therefore, be content with referring our readers to Dr. Jortin's Diſſertation, as the moſt ſatisfactory explanation which has yet fallen under our notice. This valuable tract is indeed referred to by Mr. Farmer; but it ſhould ſeem that the editor is unacquainted with it. We

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are not surprised at this. The intention with which this work was brought forward, was evidently not to gratify the liberal curiosity of readers, but the illiberal and unmanly feelings of personal pique in the editor.

ART. CCXLII. *Alliance des Jacobins de France avec le Ministere Anglais, les premiers representés par le Citoyen Méhée et le Ministère Anglais par M. M. Hammond, Yorke, et les Lords Pelham et Hawkesbury: suivie des Stratagems de Fr. Drake sa Correspondence les Plans de Campagne, &c.* Paris. Germinal An XII.

Alliance of the Jacobins of France with the English Ministry, the former represented by Citizen Méhée, the latter by Messrs. Hammond, Yorke, and Lords Pelham and Hawkesbury: to which are added the Stratagems of Francis Drake, his Correspondence, and Plans of the Campaign. Paris. 1804.

WE have received from Paris this work, which is written by the celebrated Méhée de la Touche himself. We cannot vouch for the truth of all that he says, nor do we indeed believe more than one half of it. Whenever there is any improbability, his authority adds no weight whatever; for even according to his own account of himself, he is totally undeserving of credit. We are inclined, however to believe part of what he asserts, and as he writes with no small portion of vivacity, we have been a good deal amused by the perusal of his book.

He appears to have been a Jacobin banished from France, who fought to restore himself to his country, and to ingratiate himself with its government, by playing such a trick on the English ministry as would expose them to the derision of Europe: another motive seems to have been to levy from their credulity, a sufficient sum of money to make the rest of his life comfortable. In both attempts he has unfortunately succeeded. He chose for his purpose the period of Lord Whitworth's negotiation at Paris, and commenced his operations in the island of Guernsey, to the governor of which, General Doyle, he sent a letter, informing him that he had important communications to make to the English government relative to the restoration of the Bourbon family. "General Doyle," says he, "who has travelled a great deal, is not to be compared with the generality of his countrymen, who entertain a brutal and stupid hatred against France: he has politeness, wit, and all the qualities which render a man amiable. He is one of those who have made me aware of a peculiar characteristic of

of my own country, which is, *that almoſt all the Engliſh who unite ſoftneſs of manners with politeneſs, have this happy union preciſely in proportion to the length of their ſtay in France.*" General Doyle recommended to Méhée to go to London, and furniſhed him with money juſt ſufficient to pay the expenſe of his journey, ſo that he arrived in our metropolis with exactly eighteen ſhillings in his pocket. He did not find the Addington miniſtry at firſt very willing to liſten to him, ſo that he ſoon became involved in pecuniary difficulties, and at the ſuit of the landlord of the Union, in Parliament-ſtreet, he was lodged in what he calls a *ſpoingianos* (a figurative expreſſion, he obſerves, from the manner in which purſes are ſqueezed in theſe places), and was thence transferred to Newgate. Previouſly to this event he had renewed his acquaintance with Bertrand de Moleville, to whom he ſays he had rendered ſervices of great importance in France; but the gratitude of this gentleman was not ſufficiently lively to ſave Méhée from priſon. He remained in Newgate till the commencement of hoſtilities between England and France, and our miniſtry then, as he ſtates, thought proper to liſten to his propoſals. He pretended to be the ſoul of a committee of malcontents in Paris, whoſe object was to overturn the Conſular government, and he engaged to direct their zeal in favour of the exiled family. On this ſubject he had an interview with the biſhop of Arras, the prime miniſter of Monſieur, which we ſhall relate in his own words:

"The holy man did not deign to caſt an eye on me, even when in the courſe of converſation he was obliged to addreſs himſelf to me. With his legs croſſed, and his eyes conſtantly fixed on his gold buckles, he firſt of all deſired Henry La Riviere to declare what he knew of my plan for reſtoring Lewis XVIII.

"'My Lord,' ſays Henry, 'would it not be as well for M. Latouche to give you theſe details himſelf? as he is the author of the plan, he of courſe knows more about it than I do.'

"This obſervation, and the reſpectful ſilence I preſerved, compelled our abbé at length to addreſs himſelf to me, unleſs he choſe the conference ſhould end abruptly. I was diverted by his embarraſſment:—at length he drawled out the following words, interrupted by various pauſes; Well then! let him ſpeak———we are ready to liſten to him———we are here for that purpoſe.

"I immediately entered on the ſubject; and after having laid it down as a principle, 'that the reſtoration of the king could only be brought about by a frank and entire concert between the royaliſts and the converted republicans, I ſhewed the neceſſity of burying all the paſt in oblivion, and of making a ſincere reconciliation between the two parties. (The Abbé reddened and ſcraped with his feet.) I obſerved that the king himſelf had been a revolutioniſt,

lationiſt, and had therefore no right to talk of *pardoning* (The Abbé grew pale.) I ſaid that every thing was loſt, unleſs the revolution, and all its conſequences were not regarded by us all as an epidemic malady, for which no one could be blamed. I demanded, that the king, the princes, and all their agents, inſtead of harping on the evils of the revolution, ſhould endeavour to make every one forget the wrongs ſuſtained, to eradicate all ideas of vengeance, and to appear ſurpriſed that the deluge of the revolution had not occaſioned ſtill greater devaſtation. (The abbe took out his handkerchief, and could ſcarcely keep his ſeat; Willot made grimaces; and La Riviere liſtened.)

" After having ſhewn the neceſſity of removing all apprehenſion from the minds of the republicans of the effects of royal vengeance, of which the ſpecimen exhibited at Naples, could not be very alluring to them, I proceeded to the ſubject of the national domains, the ſecond and very powerful obſtacle to the king's reſtoration.

" ' It is uſeleſs,' ſaid I, ' to iſſue proclamations promiſing not to make thoſe proprietors refund, who ſhall exert themſelves in behalf of the king: no one will be ſatisfied with ſo vague an engagement. The purchaſes which have been made, muſt be ratified by acts, and not by empty words: it is neceſſary that the real ſervants of the king pledge themſelves to it in a manner that will admit of no doubt: it is neceſſary that you, my Lord! Yes, you and M. D'Eſcars, become purchaſers of church lands. . . . .

" Here the biſhop, Willot, and Henry La Riviere burſt into a loud laugh: I availed myſelf of the opportunity of doing the ſame thing, which indeed I had great difficulty to reſtrain from ever ſince my arrival.

" Theſe preliminaries being accompliſhed, I ſaid, a reconciliation between the royaliſts and the republicans becomes eaſy, and I will take care to bring it to bear. I then unfolded my plan of counter revolution. The biſhop liſtened attentively to the details of my preparations on the banks of the Rhine, in Switzerland, in Holland, and particularly to my plans of attack in Franche-Compté, Jura, Burgundy, &c.

" After I had done, General Willot ſaid, that the plan was excellent in parts, and that if combined with what was projecting in the cabinet of the princes, it would produce an excellent effect.

" The biſhop commenced a diſcourſe, as eloquent in its whole length as the following ſpecimen. He ſaid, ' that the attack propoſed by M. Latouche——was certainly a very good thing;——that the republicans who had been miſled——and who ſincerely renounced their errors——might depend that they ſhould not be hurt;——that they would puniſh only the regicides, and thoſe individuals, who in the clubs had preached pillage, and diſobedience to the king's orders:——as for the reſt they may make themſelves eaſy; and even if there was any one——even he, if he ſucceeds in favouring the reſtoration of the legitimate authority,

ſhall

ſhall never be troubled——what is more——poſſibly a ſum of money may be given him to go and live where he chooſes'." This was tempting!

" 'With reſpect to the national domains they ſhall only be taken away from thoſe who have committed crimes during the revolution. For the others, they ſhall merely be compelled to complete their purchaſe by paying the full value in money for what they bought at a low price, and for aſſignats. For this purpoſe ſhall be eſtabliſhed a ſcale of proportion and depreciation of aſſignats!'

" My lord the Biſhop then thought proper to acquaint me with the reſources on which he depended, for the power of indemnifying thoſe faithful Frenchmen, who, having never abandoned the cauſe of honour and the king, would return into France with his majeſty.

" The poſſeſſions of the conſuls; miniſters, ſenators, tribunes, legiſlators, councillors of ſtate, prefects, and of all thoſe who have voted for the conſulate for life, were to have the honour of contributing to the indemnification of theſe loyal knights. A ſpecial miniſterial department would diſtribute this indemnity in proper proportions. The abbé then entered into a detail of the economy to be practiſed with reſpect to the clergy. This order was in future to coſt the ſtate no more than ſixty millions annually. There were to be no longer ſo many dioceſes, pariſhes, &c. &c. but of this part of his diſcourſe I have retained ſcarcely any thing.

" After theſe explanations, with which the good biſhop perſuaded himſelf I ſhould be ſatisfied, he told me further, that when the proper period arrived, Monſieur would appear in perſon in France, and that Generals Pichegru and Willot were to be his aides-du-camp: he deſired me to do all the good in my power in aid of the glorious cauſe, and to communicate on the ſubject with Willot and Henri La Riviere. He added, that whenever I choſe, I might be preſented to his royal highneſs, who, *if I deſired it, would repeat with his own mouth all that he had now ſaid.*

" After having thus ſpoken, his lordſhip roſe, made a little circular motion of his head, which might be taken for a ſalutation, and departed."

We have little doubt, but that with a view to make the exiled family odious in France, the *worthy* Méhée has put into the biſhop's mouth words which he never uttered. The idea of confiſcating the property of all thoſe who ſigned in favour of the conſulate for life, would be to indiſpoſe almoſt all the men of property in France againſt a counter revolution, and is therefore extremely likely to have been foiſted in by ſo *conſcientious* a perſonage as M. Méhée De la Touche.—Equally worthy of credit is his aſſertion, that when his plan for exciting inſurrection in France was read in the privy council of England, " every article was cheered with the exclamation, Very well, Very well, Very well! and that all the honour-

able

able members said of him, *goddam! he is a very able man!*" We cannot readily give credit to our ministry having employed such a fellow in paltry intrigues unworthy of the English government, in the very outset of which he says, they supplied him with two hundred guineas for himself, and five hundred pounds for his Paris committee, "which," he observes, "existing only in my brain, I could with a safe conscience consider this latter sum as already arrived at its destination."

He was ordered, he farther states, to go to Paris in the first instance, and afterwards to proceed to Mr. Drake, the English envoy at Munich. Instead of doing this, he went to Munich first, and why, does not appear; but in this part of his narrative there appears some little obscurity. That he carried on a correspondence with Mr. Drake, seems pretty evident, but that he ever had any communication directly with the ministry in London, rests solely on his authority, and therefore little credit is to be attached to it.

On his arrival at Munich he wrote to Mr. Drake, informing him of his arrival, and was immediately invited to dine with him; so that Mr. Drake must have had reason to expect the arrival of such a person. In their first interview Mr. Drake affected to have the head-ache, in order to avoid entering on business then, but Méhée suspected that Mr. Drake wished to give himself time for preparation. Méhée withdrew early, under the pretence of going to the Opera, but in reality for the purpose of writing to M. Otto, the French minister at Munich, an account of his plan for tricking the English ministry, but he appears to have met with a very cool reception from M. Otto.

The account of his second interview with Mr. Drake we shall give in his own words:

"On the next day, Saturday, I waited on the minister at nine o'clock in the morning, according to our agreement. Mr. Drake asked me if I had been pleased with the music of Mozart: I replied, that, being unfortunately situated near some talkative ladies, their noise, and the vexation it caused me, had prevented me from hearing the music, I quaked lest he should ask my opinion of the theatre, but I was quit with fear only.

"While Mr. Drake was finishing some dispatches, he gave me the newspapers to read; and, when he was at liberty, led me into his private cabinet.

"It will not, perhaps, be very amusing to the public to have a description of this cabinet; but Mr. Drake having taken the pains to point out to me the great genius displayed in the furnishing of it,

I shall

I ſhall here ſpeak of it, in order to paint, if not the cabinet, at leaſt Mr. Drake himſelf.

" Mr. Drake's cabinet, then, was furniſhed at each end with a box a foot and a half ſquare, very neat, and ſupplied with a lock. Theſe boxes contained ſuch papers as were to be worked upon during the day. The key of one is kept in the other, and the key of this laſt is ſuſpended from the miniſter's watch-chain.

" On tables placed before the windows of the cabinet are three ſmall and very elegant boxes, containing minutes of the letters forwarded by the laſt meſſengers. Each of theſe boxes contains the key of the other, except the laſt; the key of which is put into one drawer of a bureau, the key of this is put into another drawer, and the key of the laſt is alſo ſuſpended from the miniſter's watch-chain.

" At the end of the cabinet, directly oppoſite the entrance, are three handſome and lofty preſſes, each ſecured by two locks, and by two excellent padlocks. Theſe preſſes contain the memorials and diplomatic plans in which are configned the deſtinies of the world. Mr. Drake made me obſerve that they were doubly lined with iron, and that it would require canon to come to a knowledge of his plans. I thought that a little *artifice* would be ſufficient*. The keys of theſe preſſes are locked up in one another, except that of the laſt, which is put into one of the window-boxes, of which the key is locked up in its neighbour, the key of which is locked up in the third: the key of this laſt is put into one of the drawers of the bureau, the key of which is locked up in its neighbour, whoſe key is ſuſpended from the miniſter's watch-chain.

" This is not all: when we quitted this myſterious cabinet to go to dinner, Mr. Drake made the tour of all his ſpacious apartments; locked up one, putting its key into another, of which he ſecured the key in like manner, till he came to the laſt room, the key of which he put into his pocket.

" Mr. Drake obſerved to me, with an air of great ſelf-complacency, that, as he never ſlept without having his watch and the key of the laſt chamber in bed with him, it was next to an impoſſibility to rob him of any of his papers. He aſſured me that he had never loſt any, and that he was one of the moſt methodical of the Engliſh diplomatic corps.

" After dinner we wiſhed to reſume the memorial which we had begun in the morning; and for this purpoſe we were obliged to go through, once more, all the chambers of the houſe, unlocking them one after the other, and, at length arrived at the myſterious cabinet; we had again to open all the boxes, drawers, bureaus, and preſſes. Mr. Drake looked at me and ſmiled: I ſmiled in my turn; but we did not confide to each other what made us ſmile.

" We proceeded to examine the plan which I had communicated to the miniſtry in London, the original of which had been ſent to Mr. Drake,

* In the original there is a jeu de mot in this part: feux d'*artifice* contraſted with canon.

Mr. Drake, that we might concert our measures together. He approved the chief part of it, making some slight alterations in the rest. He made marginal observations on the whole, and assured me that he should send it to the king at Warsaw, that it might receive his sanction. Mr. Drake laboured to convince me that the Royalists were in the wrong to distrust the English; and endeavoured to give me satisfactory reasons with respect to certain suspicious circumstances. It was my part to appear easily convinced of the good faith of the English nation, but at the same time to affect a great deal of zeal for the pretender."

In a subsequent interview, Mr. Drake is said to have displayed a species of manual address to be expected, perhaps, in such a man of locks and keys:

"Having accidentally taken out my pocket-book, he took it from me, under pretence of pointing out to me whatever might render me suspected when I arrived in France. 'Observe,' says he, 'how they will pry into your effects on your arrival: in the first place they will observe that your pocket-book is of English manufacture;—they will look at the water-mark, and find that the paper is English (and while on this pretence he was looking at the leaves of the book, I observed that he rapidly glanced over the notes I had made in it, none of which, luckily, were intelligible to him). Do you not fear that they will thence conclude you come from that country? I advise you to destroy this, and to take another of Dutch make and paper, and to write with sympathetic ink alone.

"I promised to conform to such sage advice, and to show him before my departure every thing I should carry with me. Mr. Drake then proceeded to examine the papers contained in my pocket-book. He found in it the draft of M. Bertrand, on Paris, which he also observed was on English paper: I promised carefully to conceal it. Fortunately the other papers were of no consequence: on that very morning I happened to take out of it the certificate given me at Hamburgh by Lachevardière, which would have completely blown me up.

"It was evident to me that distrust was what induced Mr. Drake to examine my papers; but he did it so naturally, and with so much ease, that it was not possible for me to take away my pocket-book without manifesting a fear which would have betrayed me."

Mr. Drake afterwards, we are told, gave Méhée additional instructions for his conduct; and when he took leave, told him he was going to render an important service to Europe. As those pretended instructions, as well as the correspondence which ensued between Mr. Drake and Méhée, are already before the public, we shall here pass them over.

"Mr. Drake also made me undergo a course of chemistry. Surrounded with little bottles, chafing-dishes, and packets of drugs, we

we tried several kinds of sympathetic ink. The minister assured me he had a receipt which would kill a man who should leave the bottle open in three seconds, *but that he only made use of it on important occasions.* He also informed me, that in the course of his chemical experiments, he had discovered a liquor which cured corns *senza dolore.*"

When he arrived at Paris he continued, it is said, to amuse our sagacious minister with accounts of an explosion just ready to take place, and contrived to wheedle him out of 192,010 livres, equal to £8,400. sterling, including the 700 guineas he received at London. The last trick played was the sending of a pretended aide-de-camp of the general, who, according to Méhée, was to head the insurrection, to Mr. Drake at Munich. An officer of the name of Rosey personated the aide-de-camp; and as we do not recollect to have seen his report in the correspondence published in the newspapers, we will here extract part of it for the amusement of our readers.

"The 4th Germinal I arrived at Munich, at six o'clock in the evening, and alighted at Mr. Drake's house. Jacobin as I was presumed to be, he yet received me in the most cordial manner. I gave him the letter of my pretended general; and as his reply to it contains all the details of our conference, I shall confine myself to a succinct statement of its result. Mr. Drake asked me the news from France; and I replied that the late events had been very propitious to us; that the arrest of the royalist party had thrown an impenetrable veil over our secret projects; and that, to our great joy, not a single Jacobin had been arrested. I believe, with you, replied Mr. Drake, that you are not suspected, and I doubt not but that you will direct the blow better than the royalists have done. But remember to enforce to your general, that it is essential to unite all parties in your first operations, and that considerable advantage may be derived from the royalist party. I observed to Mr. Drake that the general was entirely of his opinion, but that the committee would never agree to injure the goodness of their cause by uniting with a party whose principles were so contrary to their own. Make use of them notwithstanding, replied he, as he walked about his garden; *and when you have completed the downfal of Bonaparte, it will be easy for you to get rid of those who do not belong to your party, as you frequently did in the course of the Revolution.* I had difficulty in restraining the indignant emotions which this produced in me: I wished to discover myself to this wretch, and to demand satisfaction at the sword's point for his atrocious sentiments. He afterwards exhorted us to take advantage of the confusion into which the partizans of Bonaparte would be thrown. 'Crush them without pity,' said he; 'pity ought to find no room in political movements'."

M. Rosey afterward visited Mr. Spencer Smith at Stutgard:

"He received me at first coldly; but after reading Mr. Drake's letter he overwhelmed me with civility. 'I am not at all in secu-

rity myſelf,' ſaid he, 'in this place. I conſtantly carry piſtols about me. I am far from being in a bed of roſes: I conſider myſelf as placed in an advanced poſt, and am confident, that if Bonaparte demanded of the Prince of Wirtemberg that I ſhould be arreſted, that prince, notwithſtanding he is married to an Engliſh princeſs, would infallibly deliver me up. Mr. Smith then enquired with great intereſt concerning the affairs of France. He told me, that the arreſt of the Duke d'Enghien had diſconcerted his meaſures; and he particularly lamented the fate of Pichegru, England having reckoned much on his weight and popularity. Mr. Smith had the goodneſs to inform me that his *nom de guerre* was Leblond; and he plumed himſelf on his reputation for intrigue, which had acquired him that name. Mr. Smith concluded by recommending us to place confidence in him. 'Truſt your friends,' ſaid he; 'here are bills of exchange for 115,150 livres. I will ſend you all you want; but, by God! you muſt ſtrike firmly.' In pronouncing theſe laſt words, he preſented me with a pair of piſtols of the manufacture of Verſailles, ſaying, 'You may find them of ſervice: with ſuch little friends one is never at a loſs.' He intended to have given me a ſum in gold alſo; but as he was going to deliver it, he received the Journal of Manheim, which contained an extract from the Moniteur of Mr. Drake's correſpondence. Mr. Smith now heſitated, and I was cautious not to inſiſt."

It appears, then, if any credit is due to this narrative, that Méhée de la Touche, an expatriated Jacobin, came pennyleſs to England; and that, by playing with the credulity of ſome members of the Engliſh government, he has not only ſecured to himſelf a return into France, and the favour of Bonaparte, but has acquired a ſum of Engliſh money ſufficient to make him independent for life. He relates all his rogue's tricks with wonderful ſelf-complacency; and it muſt be acknowledged that he is a very clever villain. We have laughed heartily at his affectation of diſintereſtedneſs in the following paſſage:

"The grand judge informed me, that Bonaparte was well ſatisfied with what I had done, and made me taſte the ſweeteſt reward in ſaying affectionately, '*You are a good Frenchman.*' This expreſſion, which the magiſtrate repeated to me ſeveral times, is infinitely more valuable than the pounds ſterling with which the Engliſh pay their mercenary agents."

At the end of his narrative, Méhée de la Touche gives copies of two different paſſports, both dated on the ſame day, one in his own name, and another in the fictitious name of Staniſlaus Jabloniſke. Theſe are ſigned by John Reeves, are numbered each of them 524, and dated September 15, 1803.

ART. CCXLIII. *Agricolæ Puer, Poema Roberti Bloomfield celeberrimum; in verſus Latinos redditum. Auctore Gulielmo Clubbe, LL. B. Quondam de Gonv. et Caii Coll. Cant.* London; 1804. Cadell and Davies.

THE motive which induced Mr. Clubbe to publiſh this Latin verſion of Bloomfield's Farmer's Boy, we ſhall give in his own words:—"Hujuſce poematis venuſtates ne ob ignorantiam aut imperfectam ſaltem noſtrarum literarum ſcientiam quoad *exteros* omnino vel ex parte nimiâ deliterent, in Latinam linguam, nobiſcum nempe cum illis communem, transferre aggreſſus ſum." We hardly deem this a ſufficient motive. If the original poem poſſeſs ſuch a degree of merit as to render it worthy the attention of foreign nations, it would, no doubt, have met with able tranſlators, who could have diffuſed it much more widely by tranſlating it into the vernacular tongue of their reſpective countries than it can be by a verſion into a dead language. We conſider the original poem more as the extraordinary production of an uneducated ruſtic, than as having any very tranſcendent merit in itſelf. At the ſame time we are far from thinking it deficient in excellence. Its deſcriptions of the peculiarities of country life, its pictures of ruſtic manners, are evidently drawn from actual life; and there is ſomething uncommonly pleaſing in the ſimplicity of its ſtyle. It does not, however, poſſeſs this latter merit uniformly. No farmer who talks to his boy about his ſheep would ſay,—

"Left ye your bleating charge," &c.

We cannot do Mr. Clubbe juſtice more effectually than by extracting a paſſage from the original, and ſubjoining his tranſlation:

"Hither at times, with cheerfulneſs of ſoul,
Sweet village maids from neighb'ring hamlets ſtroll,
That, like the light-heel'd does o'er lawns that rove,
Look ſhyly curious; ripening into love;
For love's their errand: hence the tints that glow
On either cheek an heighten'd luſtre know:
When, conſcious of their charms, e'en age looks ſly,
And rapture beams from youth's obſervant eye.
The pride of ſuch a party, Nature's pride,
Was lovely Poll; who innocently tried,
With hat of airy ſhape and ribbons gay,
Love to inſpire, and ſtand in Hymen's way:
But ere her twentieth ſummer could expand,
Or youth was render'd happy with her hand,
Her mind's ſerenity was loſt and gone,
Her eye grew languid, and ſhe wept alone;

Yet cauſeleſs ſeem'd her grief; for quick reſtrain'd
Mirth follow'd loud, or indignation reign'd:
Whims, wild and ſimple, led her from her home,
The heath, the common, or the fields to roam:
Terror and joy, alternate, rul'd her hours;
Now blythe ſhe ſung, and gather'd uſeleſs flowers;
Now pluck'd a tender twig from every bough,
To whip the hov'ring demons from her brow.
Ill-fated maid! thy guiding ſpark is fled,
And laſting wretchedneſs awaits thy bed...
Thy bed of ſtraw;—for mark where even now
O'er their loſt child afflicted parents bow:
Their woe ſhe knows not; but, perverſely coy,
Inverted cuſtoms yield her ſullen joy;
Her midnight meals in ſecrecy ſhe takes,
Low mutt'ring to the moon, that, riſing, breaks
Through night's dark gloom.—O how much more forlorn
Her night that knows of no returning dawn!
Her's from the threſhold, once her infant ſeat,
O'er the cold earth ſhe crawls to her retreat;
Quitting the cot's warm walls, unhous'd to lie,
Or ſhare the ſwine's impure and narrow ſtye;
The damp night-air her ſhiv'ring limbs aſſails;
In dreams ſhe moans, and fancied wrongs bewails.
When morning wakes, none earlier rous'd than ſhe,
When pendent drops fall glitt'ring from the tree;
But nought her rayleſs melancholy cheers,
Or ſooths her breaſt, or ſtops her ſtreaming tears.
Her matted locks unornamented flow,
Claſping her knees, and waving to and fro;
Her head bow'd down her faded cheek to hide;
A piteous mourner by the pathway ſide.
Some tufted molehill through the livelong day
She calls her throne; there weeps her life away.
And oft the gaily paſſing ſtranger ſtays
His well-tim'd ſtep, and takes a ſilent gaze,
Till ſympathetic drops unbidden ſtart,
And pangs quick ſpringing muſter round his heart;
And ſoft he treads with other gazers round,
And fain would catch her ſorrow's plaintive ſound:
One word alone is all that ſtrikes the ear,
One ſhort, pathetic, ſimple word,—"oh dear!"
A thouſand times repeated to the wind,
That wafts the ſigh, but leaves the pang behind!
For ever of the proffer'd parley ſhy,
She hears the unwelcome foot approaching nigh;
Nor quite unconſcious of her wretched plight,
Gives one ſad look, and hurries out of ſight."

"Sæpe huc deveniunt roſeæ per prata puellæ,
Ocyor in pedibus quis non Dama ipſa reſultat;

Oſtentant

Oſtentant oſculis maturum pectus amori;
Quippe huc miſit amor—notæ ſibi conſcia formæ
Mens animat molles vultus et purpurat ora.
Adſpectat limis oculis cana ipſa ſenectus,
Dum juvenum venæ ſalienti ſanguine fervent.
" Has inter formas, multo pulcherrima multo
Chara MARIA* fuit: quæ non feliciter artes
Innocuas, blandoſque dolos tentabat amoris;
Pileum et obliquum, et vittas, flagranſque monile.
Bis denæ æſtates vix præterîêre puiſquam,
Nondum completis hymeneis ritibus, eheu!
Langueſcunt oculi; cœtuque averſa ſuorum
Sola ſibi mœſtis indulget queſtibus ultro.
Cauſa latet—preſſo nunc altâ in mente dolore
Ridet; mox riſus fævam ſe vertit in iram:
Iamque aliena domo, ſicut mens turbida ducit,
Per campos, latebras, dumetaque denſa vagatur
Inſtabilis ſenſûs, fortiſque timenſque viciſſim.
Nunc canit, et flores nullo diſcrimine carpit;
Nunc virgis lentæ ſalicis de vimine lectis
Dæmonis inferni aggreſſum cohibere videtur.
In ſelix virgo! qui caſus durior? Ex hôc
Vae! tibi ſtramineum contriſtat cura cubile:
Ecce etenim mœſti circumſtant ſtrata parentes
Flebiliter fixi; ſed nullis illa movetur
Fletibus aut lacrymis; inverſâ mente parentum
Fletus et lacrymas, cauſarum inconſcia, ridet.
Nocte cibum ſerâ captat, ſi forte requirit,
Invocat et lunam compreſſis vocibus, atram
Arcet uti ſurgens pallenti lumine noctem.
Cui reditura dies nullas ſpes adferet.—O quam
Sollicitæ noctis volvuntur lentius horæ!
Deſerit ægra focum quondam quo luſerat infans,
Frigoris et patiens nudo pede quærit in agris
Quà jaceat ſecreta; ſuûm contenta cubili
Hoc petit; hos comites ſolos ſibi noctis habebit.
Acre nox madido mordaci et frigore membra
Concutit, et lacrymas extricant ſomnia vana.
Mane reſurgendum non infelicius ulli eſt;
Mane ſed infelix orto cum ſole reſurgit.
Adfert longa dies medicamina nulla dolori;
Nil malis lacrymas cohibet, nil pectora mulcet;
Neglecti crines fluitant ludibria ventis,
Genua ſe amplexans, ſemperque agitata genaſque
Summiſſo capiti madidas celare laborans,
Aſſidet in triviis miſeranda doloris imago.
Nunc quivis tumulus quâvis malè fertilis herbâ
Fit ſolium.—Magni quid non inſania fingit?

Hinc,

* Maria Rayner de Ixworth, Thorp.

Hinc, regina ſibi, vitam deflebat in auras.
Siſtit ſe celeri in greſſû perſæpe viator
Admirans caſum; gemitus dat pectore ab imo
Et lacrymas lacrymis; caſam exaudire querelæ
Auſcultat tacitus, dein leni voce requirit,
" Et quæ tanta tibi, virgo, ſit cauſa doloris?"
Hei mihi! Muta manet, quærenti et plura recuſat.
Vocem cum gemitû diſpergit in aëre ventus;
Vocis at infixum rodit ſub pectore vulnus.
Colloquiis averſa, timens offenſaque captans.
Aure pedis greſſum adveniat ſi forte viator,
Haud ignota ſibi penitus, ſibi conſcia priſcæ
Forſitan et formæ, vultum demiſſa recurrit
E viſû, ſylvaſque petens ſeſe abdit in umbris."

ART. CCXLIV. *A Diſſertation on the Myſteries of the Cabiri. By George Stanley Faber, A.M. Fellow of Lincoln College.* Octavo, 2 vols. pp. 885, with a plate. Price 16*s.* Oxford, at the Univerſity preſs; Rivingtons, London. 1803.

AMONG the various mythological hiſtories of the heathens, there exiſts none concerning which more different opinions have been held, even by the heathens themſelves, than the hiſtory of the Cabiri. Indeed, when we conſider the high degree of veneration in which theſe perſons were held, we need not wonder at the great attention which has been paid to their hiſtory, as it includes nearly the whole of the more ſublime myſteries of the heathen religion. Their rites were carefully concealed from the eyes of the vulgar, and explained only to ſelect perſons under ſuch ſolemn oaths not to reveal them to others, that only a few detached fragments of their hiſtory are found in authors; which fragments, moreover, are apparently full of contradictions.

Some perſons, of conſiderable authority in the learned world, as Dr. Cudworth, Mr. Cooke, Biſhop Horſley, and Mr. Maurice, have imagined from the etymology, (which ſignifies, in Hebrew, the mighty ones,) and their being occaſionally enumerated as three in number; that they bore a reſemblance to the Chriſtian Trinity. Mr. Parkhurſt, although he in like manner gives into the notion of their being three in number, is of opinion that they refer to the three more active ſpecies of matter, viz. fire, light, and air; under which ſymbols the Deity was, as he affirms, worſhipped by the Phenicians. Others have conſidered them as gods of the infernal regions, or as the ſons of Mizraim; while that love for allegorizing theſe hiſtories, which has proved the ample ſource of their corruption and multiplication, has impelled others to aſſert that their names

and

and hiſtory relate to the doctrines of natural philoſophy, though concealed beneath the guiſe of fables. Montfaucon, however, and Banier, do not attempt to decide who the Cabiri were.

The Phenician hiſtory of Sanchoniatho, one of the moſt curious records of antiquity, has been commented upon by Biſhop Cumberland. In this comment, the Biſhop ſuppoſes that there were two races of Cabiri; the firſt conſiſting of Ham and Mizraim, the ſecond, being the children of Shem. He conceives that the two former are the Jupiter and Dionuſus of Mnaſeas, and that the Sydyk of Sanchoniatho is the Shem of Moſes. Theſe two opinions are perplexed, and do not well accord with each other.

That Hercules of literature, Jacob Bryant, eſq. whoſe recent loſs muſt be ſeverely felt by the learned world, of which he was one of the greateſt ornaments, has, in that profound work, "The Analyſis of the Ancient Mythology," alſo beſtowed ſome attention on the explanation of the Cabiri of Sanchoniatho; and he, as we ſhall preſently ſee, agrees with Mr. Faber in this explanation.

With a view to the thorough elucidation of this curious ſubject, the author of the preſent work beſtowed much attention on it, and has, in conſequence, been obliged to vary, in ſome reſpects, from the opinions he formerly entertained, when he publiſhed his "Horæ Moſaicæ." He alſo differs much, ſo far as relates to the Titans, from the opinions of Mr. Bryant, as ſtated in his analyſis; but, Mr. Faber informs us, in his preface, that the opinion of that excellent etymologiſt is changed, and is now nearly coincident with his own.

The work is divided into ten chapters. The firſt exhibits a general view of the principles on which the interpretation of this difficult point is founded. Mr. Faber conceives, undoubtedly with the utmoſt truth, that the idolatry of the heathen world was not a mere arbitrary contrivance, but that it was founded on a traditional remembrance of certain real events. He apprehends that, agreeably to the ideas of Maimonides, the antediluvians had introduced the worſhip of the celeſtial bodies, at firſt in conjunction with the worſhip of the Deity, and afterward by themſelves only. That Ham was peculiarly tainted with this ſuperſtition, and that, when he was preſerved in the ark with the reſt of his family, at the very time all the other worſhippers of the heavenly hoſt were drowned by the waters of the Deluge, ſo ſtrong was his predilection for this kind of worſhip, that he ſecretly conveyed the knowledge of it to his deſcendants, until, after the death of Noah, Nimrod found himſelf ſtrong enough openly to avow his attachment to the

the ancient opinions, and at length to oblige the larger portion of mankind to incorporate this worſhip with thoſe rites which had been eſtabliſhed in commemoration of the Deluge. This ſolemn religious feſtival, which he thinks it is natural to ſuppoſe was inſtituted by the deſcendants of Noah, on the anniverſary of the commencement of the Deluge, or of its termination, had, in the mean time, been corrupted and degraded by the introduction of the phallic orgies.

The poſt-diluvians having begun to entertain too exceſſive a veneration for their arkite anceſtors, and to eſteem them as demi-gods, Nimrod connected this veneration with his own ideas reſpecting the objects of religious adoration. Noah and the Sun were confounded together as one divine object; and the ark in which he was preſerved was equally connected with the moon. This union of worſhip was not eſtabliſhed without conſiderable reſiſtance from the votaries of the commemorative rites of the Deluge; a circumſtance which, according to Mr. Faber, is generally repreſented, in the mythology of the Pagans, by the idea of a rape, and preſerved in the cataſteriſms of the celeſtial globe (which chiefly relate to the events of the Deluge) by the poſition of the conſtellation Orion, who ſeems as if encountering the Bull, the uſual ſymbol of Noah.

"Noah, however, was not the only patriarch worſhipped along with the ſun; in ſubſequent ages Ham not unfrequently obtained the ſame honour. I may here therefore, with propriety, notice a ſingular ſort of confuſion, which will be found very generally to pervade the mythology of the heathens. Noah and his triple offſpring are continually repreſented to us under the character of an ancient deity and his three ſons; and yet every one of theſe three ſons is, upon various occaſions, confounded with his father. Thus Saturn, Jupiter, Neptune, Pluto, taken conjointly are evidently Noah, Ham, Japhet, and Shem; nevertheleſs, as will hereafter ſufficiently appear, Saturn, Jupiter, and Pluto, when conſidered ſeparately, are all equally the ſolar Noah, while Neptune very frequently ſeems to be the ſame patriarch adored as a diluvian god. This remark will equally apply to the Cronus of Sanchoniatho, and his three ſons, Cronus the youngeſt, Jupiter-Belus, and Apollo; to the Brahma of Hindoſtan, and his children Brahma, Viſhnou, and Seeva; and to the Bore of Scandinavia, and his triple offſpring Odin, Vile, and Ve. Many obſervations, in the courſe of the preſent work, will be built upon this curious, though to my own conviction at leaſt undoubted, circumſtance." Vol. i. p. 16.

"This I apprehend to be the only key, that can unlock the hidden meaning of the myſterious polytheiſm of the ancients. Oſiris, Bacchus, Cronus, Pluto, Adonis, and Hercules, taken in one point of view, as will be ſhown at large hereafter, are all equally the ſun; but if we examine their reſpective hiſtories, and attentively conſider the

the actions which are aſcribed to them, we ſhall be convinced, that, in their human capacity, they can each be no other than the great patriarch. In a ſimilar manner, the various goddeſſes of paganiſm ſeem to be all one and the ſame mythological character; though they ſometimes repreſent the moon, ſometimes the ark, and ſometimes the globe of the earth emerging from the waters of the Deluge." Vol. i. p. 17.

Mr. Faber adds, in a note, that Juno and Minerva are perhaps the only exceptions to this myſtic intercommunion of the heathen goddeſſes. He conſiders the former as uſually, though not always, repreſenting the dove which Noah let out of the ark; and the latter, as a perſonification of the divine wiſdom which preſerved the ark. Upon the whole he thinks, that the myſteries of the Cabiri are, in fact, nothing more than a mythological account of the catastrophe of the Deluge, and of the union of the worſhip of the heavenly bodies with the arkite feſtival. This account has been obſcured by the fondneſs of antiquity for allegory and perſonification. The moſt uſual ſymbols of the ſun were a lion and a ſerpent, thoſe of Noah (as the principal arkite deity), were a bull, a horſe, and a fiſh united with a man. Thoſe of the ark, a heifer, a mare, a fiſh united with a woman, a ram, a boar, a cup, a ſea-monſter, and a beautiful female, who was ſometimes deſcribed as a virgin, and ſometimes repreſented as the mother of the gods, and as the conſort, the daughter, the parent, or the ſiſter, of the principal arkite deity. From this laſt ſymbol ſprung the ſeveral ideas, on the one hand, of the birth of ſome of the heathen deities, as Buddha, Fohi, Xaca, and Perſeus, from a virgin, and on the other, that of the inceſtuous commerce of many of thoſe deities; the former referring to the egreſs of Noah from the ark, and the latter, to his connection with it. From this alſo ſprung the myſteries of the phallic worſhip, Noah (and ſometimes Ham), being eſteemed the father, while the ark was ſymboliſed as the univerſal mother of mankind.

Mr. Faber ſupports theſe opinions with conſiderable ingenuity, by ſhowing, upon the plan of Mr. Bryant, that the names of the heathen deities, and of the ancient heroes are, for the moſt part, when reſolved by their Punic or Chaldaic radicals, mere variations of the word Noah, or of the titles of the ſolar deity. We perfectly agree with him in opinion, that the meaning of theſe names is to be ſought in the oriental tongues, and that the derivations which the later heathens have attempted to deduce from Greek radicals, have been productive of many abſurd miſrepreſentations, and have ſuperinduced much obſcurity into ſeveral very remarkable traditions. That this derivation from Greek radicals is not allowable, is certain, becauſe

becauſe the mythology of Greece was of Chaldean, Phenician, and Egyptian extraction. The Samothracians alſo, as is aſſerted by Diodorus Siculus, uſed a foreign language in their celebration of the Cabiric myſteries, and Iamblichus expreſsly ſtates, that the language of the myſteries was that of Egypt and Aſſyria, and it is remarkable that he calls theſe nations ſacred.

But although we agree with Mr. Faber in his opinion reſpecting the proper ſource in which the explanation of theſe names is to be ſought, we cannot help thinking that he has denied ſome well-authenticated hiſtorical facts, or at leaſt, perverted them to his own hypotheſis. Becauſe many of the genealogical tables of the ancient dynaſties have frequent repetitions of names, which, when reſolved, are ſynonymous, and alſo, becauſe the ſame perſon is repreſented ſometimes as the father of another king, and ſometimes as the ſon, he conſiders them as fictitious. Upon ſimilar grounds he might deny the authenticity of our own regal liſt, in which the names of Henry and Edward are ſo frequently repeated. Even the derivation of the names, Charles and George, might, in like manner, be brought forward as proofs of the falſehood of the hiſtory, as it could not be ſuppoſed that a ſlave or a mere farmer could have borne the ſupreme command. All, however, that can legitimately be concluded from this recurrence of ſynonymous titles in the ancient regal genealogies, or from the mythological ſignifications of theſe names, is that, previouſly to this period of time, the names of men had loſt their original and derivative ſignification, and that, like the kings of modern times, theſe princes bore the names of their remote anceſtors. Hence, while we commend his explanation of the ſignification of theſe proper names, and allow the important corroboration of the Moſaic hiſtory which he deduces from them, we do not agree with him and Mr. Bryant, in attaching ſo ſlight an hiſtorical value to the older records of the heathens.

The moſt detailed account of the Cabiric deities being given by Sanchoniatho, Mr. Faber, in his ſecond chapter, analyzes the Phenician hiſtory of that author. He is of opinion, that the difficulties and confuſion which are viſible in this fragment, ariſe from three ſources, "Sanchoniatho's conſciouſneſs that ten generations had actually flouriſhed before the Deluge; his perceiving that the line of Cain conſiſted only of eight deſcents; and his certainty that Noah was the firſt poſt-diluvian." Hence, Noah is, in his firſt genealogy, mentioned not only as Agruerus the ſon of Technites, but alſo as Sydyk, the father of the Cabiri, or arkite ogdoad. Ham alſo appears both as Amynus the magician, the ſon of Agruerus, and as one of the

the Cabiri. Mr. Faber's explanation of this curious record is, we think, far ſuperior to the hypotheſis of Biſhop Cumberland.

The author then proceeds to ſhow the identity of the Cabiri, Corybantes, Curetes, Dioſcori, Anactes, Dii Magni, Idei Dactyli, Telchines, Lares, Penates, Manes, Titans, and Aletæ; he then explains the myſtical intercommunion of the heathen goddeſſes, except, as we have already mentioned, Juno and Minerva. After this he ſhows, with equal ingenuity, that the gods of the heathens are moſtly mere ſynonymes of Noah, and the ſun, which are almoſt invariably conjoined. The hiſtories of their actions refer, either to the events of the Deluge, or to the forced union of the two religions.

The connection of the fabulous hades, with the myſteries of the Cabiri, leads the author into a very curious diſquiſition on the infernal deities of the heathens. Theſe deities, he alſo conſiders to be the patriarch Noah. On the other hand, the hades of the myſteries, into which the principal deity of the heathens was ſaid to have deſcended, "was nothing more than the vaſt central cavity of the earth, from which principally iſſued the waters of the Deluge, when the fountains of Tartarus, or the great abyſs, were broken up, and when a death-like obſcurity was diffuſed over the face of the deep."

The above opinions are ſupported by an immenſe collection of erudite etymologies, and quotations from ancient mythological authors. Reſpecting an objection to the laſt mentioned opinion, which is of conſiderable weight, Mr. Faber obſerves,

"It may, perhaps, however be ſaid, that although the entrance of Noah into the ark might poſſibly be deſcribed under the image of death, and his quitting it, under that of a reſtoration to life, yet the circumſtance of the principal deity of the Gentiles having deſcended into hell, does not preciſely accord with the ſuppoſition, that the hades of the myſteries was the central abyſs, becauſe Noah never deſcended into that abyſs."

"This no doubt is literally true; but the anſwer to ſuch an objection is ſufficiently obvious. Since the ſtreams of Tartarus, as I am about to attempt to ſhew, were merely the deluge, it was evidently impoſſible for the antient mythologiſts to repreſent the ark as floating upon their ſurface, without at the ſame time placing it, and conſequently the perſons whom it contained, in their fabulous hell; although the infernal rivers had then, by a ſupernatural impulſe quitted their gloomy ſtation, and had overflowed the whole habitable globe." Vol. i. p. 231.

Mr. Bryant had ſuppoſed the hades of the myſteries to repreſent the interior of the ark; but, in that caſe, it could not be ſaid to contain the four rivers of hell, the ſtygian lake, and the

the Titanic hoft, who periſhed in the Deluge: and therefore, we cannot but think the opinion of Mr. Faber far more plauſible. The ſame may be ſaid reſpecting Huet's opinion of the principal deity of the heathens being Moſes; an opinion founded upon his being encloſed in an ark as well as Noah. It is indeed, as the author very juſtly remarks, totally improbable that the law-giver of the Hebrews ſhould be venerated throughout the whole heathen world, and more eſpecially that he ſhould become the great god of the Egyptians: to this we may add, that it evidently appears from the narrative of Moſes himſelf, that the heathen religion is of ſuperior antiquity. Bochart's opinion of this deity being Canaan, although not liable to the ſame anachroniſm, is for the former reaſons equally indefenſible.

Mr. Faber had, in his former work, adopted the opinion of Mr. Maurice, that all the triads of the heathen world were corruptions of the catholic doctrine of the Chriſtian church; but a more attentive ſurvey of pagan mythology, has obliged him to relinquiſh this idea. If Brahma, Viſhnou, and Seeva, or any other of theſe triads related to the Trinity, no reaſon could well be aſſigned why they ſhould be repreſented as ſpringing from a fourth, yet ſuperior, god. Hence the author's opinion, that they moſtly relate to Noah and his triple offſpring, ſeems more agreeable to the truth. But that even thoſe few which do not ſpring from a fourth god, are not corruptions of the Chriſtian Trinity, appears from a triad adduced by Mr. Maurice in ſupport of his ſyſtem; but which is much better explained by Mr. Faber.

"It relates to a triple god, compounded of Sree Mun Narrin, a beautiful woman named Maha Letchimy, and a ſerpent. Theſe perſons are, by the Hindoos ſuppoſed to be wholly indiviſible; the one is three, and the three are one. Sree appears, like Surya, to be the uſual ſolar title, Sur; Mun is the abbreviated form of Munah, or Menu; and Narrin, or Narayen, a title of Brahma, ſignifies moving on the waters; conſequently Sree Mun Narrin, is equivalent to the ſolar Noah moving on the waters. Maha Letchimy, the beautiful woman, is merely the Venus, Iſis, Cybelè, Derceto, or Latona of the weſtern nations, in other words, the ark; and the ſerpent is the uſual ſolar emblem. As for the indiviſibility and unity of theſe deities, it relates, as in the caſe of the immenſe buſt of Brahma, Viſhnou, and Seeva, to the mode of repreſenting the idol, not to his nature." Vol. i. p. 317.

In ſpeaking of the various countries which were peculiarly devoted to the Cabiric worſhip, the author takes occaſion to introduce ſome obſervations on its junction with the phallic orgies, but which, with a laudable attention to decency, he conceals

conceals beneath the diſguiſe of a learned language. Theſe he alſo refers, ſeemingly upon very ſure grounds, to the hiſtory of the Deluge, as we have already hinted.

To theſe ſucceed his obſervations on the ſacred terms, Hiph, or Siph, Cul, or Col, and the various traditions founded on them. From a mare, or a large fiſh, being eſteemed emblems of the ark, Hippa (derived from the Chaldee and Phenician languages, in which Hipha, or Siphina, ſignifies a decked ſhip) was, by the Greeks, uſed for a mare, and from thence was derived, as he thinks, Hippos, for a horſe, ſhip, or a large ſea fiſh. In this reſpect, we ſhould rather think, the reverſe had taken place, and that a mare was made the ſymbol of the ark, from the Greeks having, as in many inſtances, produced by Mr. Faber, perverted the meaning of the oriental radicals. Thus the title of Patar (from patar, in Chaldee, to open or let out,) being applied to Noah, in memory of his peopling the new world, by opening the door of the ark, the Greeks, in their tranſlation of the Chaldaic oracles, have perverted his name into Nus patricus, the paternal mind; ſo, in the ſame oracles, the Nuachah-Juneh, or Noachic dove, is unintelligibly rendered the intelligent Junx: the Chaldaic name of that patriarch happening unfortunately to coincide nearly with the Greek word ſignifying mind, or intelligence.

Mr. Bryant had already been induced to refer the Argonautic voyage to that of the ark floating above the waters of the Deluge, on account of the widely diffuſed traditionary knowledge of that event. Mr. Faber agrees with that learned author, and has purſued the idea with great ſucceſs. The connection of the Argonautic heroes with the Cabiri, or great gods of the heathens, is elucidated in a very clear manner. As the Trojan war is inſeparably connected with the voyage of Jaſon, by moſt of the heroes in that war being the ſons of the Argonauts, ſo Mr. Faber is of opinion, that the heroes celebrated by Homer are mere mythological characters. Both theſe opinions he ſupports by the etymology of the names of thoſe heroes, and by their genealogies. The juſtneſs of the Homeric deſcription of the Troiad is certainly, as Mr. Faber very properly remarks, no proof of the exiſtence of the war, ſince all that can be collected from that circumſtance is, that Homer was himſelf well acquainted with the adjacent country. Yet, we muſt confeſs, that we think both Mr. Bryant and the author are, as we have already hinted, apt to affix too ſlight a value upon the hiſtory of the times immediately preceding the exiſtence of regular hiſtories. That ſome peculiar difficulties exiſt in the common hiſtory of the Trojan war is certain, particularly the beauty of Helen contraſted with the hoary head

and

and decrepid age of Priam, notwithſtanding that prince and the twin brothers of Helen were young men together. Still however, when we have a ſeries of kings and dates apparently exact, we are unwilling to deny their authority, although it is very probable the old mythological hiſtories may have been engrafted upon the real hiſtories of thoſe who bore the ſame name, and, in ſome caſes, that two or more perſons of the ſame name may have been confounded together, eſpecially if they immediately ſucceeded each other. Leſs uncertainty can be attributed to the ſhort catalogues of the Grecian princes, which could be eaſily remembered, ſince even the longer ſeries of ſome other nations, ſuch as the Hindoos, appear to be in ſome meaſure exact; for, notwithſtanding the nominal antiquity of the nation, the number of the kings does not exceed what might reaſonably be expected, according to the ſimple and unadorned account of Moſes. The apparent antiquity is deduced from the alleged longevity of the perſons; a circumſtance which probably aroſe from the deſire of the hiſtorian to make the commencement of the regal liſt coincident with ſome favourite aſtronomical radix.

In reſpect, however, to the Titan war, the author differs entirely from Mr. Bryant; and, inſtead of referring that war to the time of the confuſion of tongues at Babel, he thinks that it alſo relates to the hiſtory of the Deluge, and that the *impious* Titans were, in fact, thoſe antediluvians who periſhed under the waters of the flood, while the *pious* Titans, or immortals, were preſerved. Here, we think, the author riſes far ſuperior to his predeceſſor, who, as appears from the preface, acceded at length to M. Faber's opinion.

The laſt chapter of the work is devoted to ſhowing the identity and import of the ſeveral myſteries of Iſis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri. Theſe are ſhown to relate to the confinement of Noah in the Ark, typified by the ſuppoſed death of the deity; to his ſubſequent egreſs, conſidered as a regeneration or new birth; and to the figurative dilaceration of the ark, or egreſs of the animals contained in it, and their diſperſion over the globe. The death thus celebrated in the myſteries was ſymboliſed by honey, being conſidered as pleaſant, as it was, in fact, a preſervation from the dangers of the deep. The myſteries were almoſt conſtantly celebrated in caverns; and we followed the author, with great pleaſure, through his diſſertation on the Mithratic cavern, which is illuſtrated by a plate. In this diſſertation he ſhows the wide diffuſion of this uſage, and points out a number of places in which either natural caverns, or artificial ones, have been adapted for this purpoſe; ſuch as the caves of Elephanta, the

the Egyptian pyramids, and ſeveral of the ſame kind in India, Ireland, and even the South Sea iſlands. He dwells particularly on the place called Saint Patrick's purgatory, in Lough Derg; and clearly ſhows the non-exiſtence of that Saint, at leaſt in his apoſtolical capacity, as had been already advanced by Mr. Ledwich. The Oannes patricus, or liberating Noah of the heathen Iriſh, has, according to Mr. Faber, been divided into two imaginary ſaints, viz. St. Owen and St. Patrick; the dove has been changed into a St. Columba; while Beroè or Berith, the covenant (from whence aroſe our term bride) has been received into the calendar as St. Bridget. St. Patrick is alſo called Tailgean or Tailgin, as being one of the Telchines, as alſo Aiſtaire, which is a maſculine form of Aſhtaroth, or Aſtartè, Venus.

Several places in England appear alſo to have been uſed for the celebration of the Cabiric myſteries. The moſt celebrated of theſe, which appears to have been in ſuch great repute as to have been known in India, is the great cavern near Caſtleton, in the Peak of Derbyſhire. And the following extract will ſhow that Mr. Faber thinks the ceremonies ſtill obſerved in exhibiting this natural curioſity, are as nearly ſimilar to the celebration of the myſteries as the change of religion which has taken place in the country will admit.

"As the purgatory of St. Patric, and the vault at New Grange, ſeem both to have been Mithratic temples, ſo I am much inclined to think, that the immenſe cavern at Caſtleton, in Derbyſhire, was a natural one. It is certain that the primitive Chriſtians, with how much propriety I will not pretend to determine, aſcribed all the divinations of the heathens to the infernal ſpirit: and it is moreover certain, that the Pythoneſſes of Apollo received the ſuppoſed inſpiration of their deity in a manner worthy only of the abominable obſcenities of paganiſm. The Derbyſhire cavern is ſtill, by a coarſe appellation, connected with the Devil: whence it is not unreaſonable to conclude that the firſt Chriſtians of Britain beſtowed that title upon it, in conſequence of their knowing, that among their forefathers it was the celebrated ſeat of one of the principal oracles in the iſland. The *particular mode*, however, in which it is connected with the Devil, I conceive to be erroneous. The reader will recollect, that of the two doors into the Mithratic grotto, I ſtated the one to be ſymbolical of thoſe fiſſures through which the waters of the deluge iſſued; and the other, of the door conſtructed by Noah in the ſide of the ark. I further obſerved, that the ark was the great Mother-Goddeſs of the Gentile world; and that the egreſs of the Noachidæ was conſidered in the light of a wonderful ſecond birth. This being the caſe, we ſhall be at no loſs either to underſtand the ſhameful manner in which, upon the introduction of the phallic worſhip, the door of the ark was typified; or

to perceive the reaſon why the paſſage through the Bombay cavern, the paſſage through St. Patric's purgatory, the paſſage through the orifice beneath the Corniſh Tolmen, the paſſage through the door of the Indian cave, mentioned by Porphyry, and the paſſages through the ſeveral portals formed by the vaſt trilithons of Stonehenge, ſhould univerſally be conſidered as either conferring purity, or as affording a teſt of it. They were all equally ſymbolical of the door of the ark, through which none but the pure and holy family of Noah were allowed to paſs: conſequently the commemorative paſſing through thoſe rocky orifices ſymbolized the arkite birth of that family, or, in other words, the regeneration of the myſteries. Accordingly we are informed by Captain Wilford, that perforated ſtones are not uncommon in India, and that devout people paſs through them, when the opening will admit it, in order to be regenerated. If the hole be too ſmall, they put either the hand or foot through it; and, with a ſufficient degree of faith, it anſwers early the ſame purpoſe.

"With regard to the interior of the Derbyſhire cavern, I am perſuaded that any perſon who deſcends into it after having firſt attentively peruſed the ſixth book of the Eneid, will be not a little ſurpriſed at its ſingular reſemblance to the hades of the myſteries, though the terrific machinery, once introduced into it, exiſts no longer. You firſt enter into an immenſe and magnificent natural cave, the whole of which, however, is perfectly viſible by the duſky light admitted through its noble arched gateway. From this cave you are conducted to a ſmall narrow door; having paſſed through which, you rapidly deſcend, till you find yourſelf upon the brink of a ſubterraneous river. Over the river you are ferried in a ſmall boat; and, after reaching the oppoſite ſide, you continue your courſe along its bank, through an alternate ſucceſſion of narrow paſſages and lofty caverns. At length you arrive at a beautiful arched grotto, of very large dimenſions, in the centre of which riſes a natural rock, which you are ſurpriſed to find illuminated, ready for your reception. The rock itſelf is occupied by a number of perſons, who had previouſly entered for the purpoſe; and your ears are forthwith ſaluted by a variety of wild ſongs, which forcibly remind you of the old popular ſuperſtition reſpecting elves and fairies. I have little doubt but that this is done purſuant to an immemorial cuſtom, all traditions reſpecting the origin and import of which have, however, long been obliterated from the minds of the guides. The reader will have already anticipated me in pronouncing what that cuſtom was: during the celebration of the Cabiric myſteries in this ſtupendous natural temple, the aſpirant, after paſſing through the narrow door of the rock, after ferrying over the infernal ſtream, emblematical of the central waters of the vaſt abyſs, and after encountering the canine portents, which grinned horribly upon him as he wandered through the contracted windings of the cave, at length reached the illuminated grotto, the Elyſium of the orgies." Vol. II. p. 423.

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That theſe ceremonies are remains of the Cabiric myſteries, formerly exhibited in this cavern, there certainly appears ſome reaſon to believe. To the ſame Cabiric myſteries he refers the famous Britiſh legend of Merlin, and is of opinion, that were the legendary annals of every people upon the face of the globe carefully examined, they would be found, directly or indirectly, to agree upon one main point, the exiſtence of the Deluge. We cannot help expreſſing our ſurpriſe, that an author who has ſo carefully collected almoſt every thing which had any connection with his ſubject, ſhould have paſſed over in ſilence what, there is reaſon to believe, (although we confeſs ourſelves to be of the profane) are a ſtill more exact copy of the Cabiric myſteries, particularly as this inſtitution is ſpread over great part of the world, and is highly favoured in England, where even the ſovereigns themſelves are wont to be initiated: we allude to the ceremonies of the free-maſons. It is impoſſible to read Mr. Faber's work without being ſtruck with the reſemblance. The Cabiri are ſaid to have been ſkilful artificers, and to have built the ark. The free-maſons deduce, it is ſaid, their origin from the building of Solomon's temple. We have the ſame ſolemn ſecrecy, the ſame ſcrupulous excluſion of women, the nocturnal celebrations of their myſterious rites, the ſame diviſion of the aſpirants into claſſes, the ſame ſuppoſed ſuperior happineſs of the initiated, and their call to a greater purity of behaviour. The cubic ſtone agdus or mnizur is equally introduced in both; and the phallic pillars, converted into the Jachin and Boaz of the temple of Jeruſalem, are very conſpicuous. If vulgar opinion is to be credited, the gripe and word relate alſo to the phallic orgies; and, in like manner, it is ſaid, that the ceremony of initiation is but ſlightly altered, being attended, at firſt, with fear and terror, and afterward with pleaſure. All theſe reſemblances are too ſtrong to be the effect of chance; eſpecially if we alſo conſider that the ſun and the remainder of the hoſt of heaven occupy very conſpicuous places in the myſterious decorations of a maſonic lodge: for theſe can by no ſtretch of fancy be aſſimilated with common architecture. Many other reſemblances might no doubt be diſcovered; and may it not therefore admit of ſuppoſition, that when the public celebration of the Cabiric myſteries was aboliſhed by Theodoſius, ſome of the members privately reſtored them.

That Mr. Faber has very ingeniouſly elucidated the mythology of the ancients, by means of the Chaldaic and Punic reſolution of the ſacred names occurring in it, is certain, although we cannot entirely accede to all his explanations.—Much, however, ſtill remains to be done before we can clear

away that heap of allegory which ſtill hangs over a conſiderable part of mythology. We rejoice, however, that the great exertions of Bryant and of the author have ſhown us the right way, and rendered the taſk more eaſy for ſubſequent enquirers. The wild reveries of the Platoniſts, particularly Iamblichus and Porphyry, had, from their elegance, led away many diſtinguiſhed authors, (particularly M. Court de Gebelin) whoſe miſapplied labours we cannot but regret. As the Sanſcreet interpretation of the ſacred names appears to be, in ſome caſes, ſuperior to the Chaldaic, we anxiouſly expect the publication of Mr. Wilkins's Dictionary of that language; when it is probable a ſtill more refulgent light may, by ſome future inveſtigator, be thrown on a ſubject which has been ſo long involved in darkneſs and obſcurity, from our not having it in our power to apply to the fountain head of literature, ſcience, and religion.

Art. CCXLV. *Gleanings in England; deſcriptive of the Countenance, Mind, and Character of the Country. With new Views of Peace and War. By Mr. Pratt. Vol. III.* 8vo. pp. 744. Price 12*s*. Longman and Rees; London. 1803.

MR. Pratt informs us that he undertook "to deſcribe, *after his manner*, the things which ſhould impreſs his mind in an excurſion to particular towns and countries, when affection, curioſity, or partial favour might call him in England." "Such was his engagement; and he calls on THE THREE THOUSAND ONE HUNDRED AND FIFTY PAGES AND UPWARDS which he has publiſhed, to witneſs, that in all his beſt, he has fulfilled his engagement." p. xi. We are thankful to Mr. Pratt that he has only favoured us with three thouſand one hundred and fifty pages; for, with his endleſs repetitions, his numerous quotations, his flimſy expanſions, his extraordinarily looſe and deſultory mode of writing, he might juſt as eaſily have publiſhed, *after his manner*, thirty thouſand pages as three thouſand. Some of his letters have ſix pages and a half of poſtſcript. Notwithſtanding his "honeſt laugh," when he paſſes the drawer which contains whatever the critics have ſaid againſt him, we will venture to add ourſelves to the number of his cenſurers, and to declare our opinion that it reflects no credit on the literary taſte of the times that ſuch ſuperlative traſh ſhould have gone through ſix editions. Whether Mr. Pratt did really ever travel through England, we care not: if he has, he has gleaned nothing but weeds; and we believe there are many thouſand men, women, and children, who never

never ſtirred out of the metropolis, who could have given as good a picture of England as Mr. Pratt has done.

Our author has the modeſty to prefix to this volume ſome addreſſes to him in rhyme, (which he calls "a rich poetical evergreen round the gleaner's ſheaf,") filled with flattery of the moſt fulſome kind. One of theſe ſoi-diſant poets ſays very truly,—

"But ah! I flutter while I wiſh to fly."

Mr. Pratt, alſo, is a poet; as appears moſt evidently from the following ſonnet to Conſtantia, "the beloved and ingenious relative of the author, who contributed ſeveral beautiful poetic effuſions to the Gleaner's laſt ſheaf, under the ſignature of a ſybil."

"No, lov'd Conſtantia, no attraction gay,
No magic, ſave the potent charm of grief—
Aſſociate grief—could prompt my lengthen'd ſtay,
Cheer'd by the hope of giving thee relief.

For oh! how ſweet from the throng'd world to ſteal
To the lone ſhade, where ſorrow veils her tear;
Scorns to obtrude, though not aſham'd to feel,
Th' afflictive cauſe reſerv'd for friendſhip's ear!

But ah! fair mourner, how aſſuage the woe,
Or cure a wound ſo nouriſhed in the heart?
From friendſhip's aid no healing balm can flow,
Where the pale ſufferer fondly woos the ſmart.
Yet will I wait to ſhare the penſive hour;
For e'en o'er cheriſh'd grief a tender friend has power."

It would be an unpardonable want of gallantry not to give a place alſo to "the beautiful poetic effuſion" called Conſtantia's Reply.

"CONSTANTIA'S REPLY.

"Ah, ſacred truth! where grief her tale
Pours into friendſhip's ear;
Soul-ſoothing e'en to cureleſs grief,
In friendſhip's genuine tear.

Each ſacred drop, a beauteous gem,
Falls ſoft from pity's eye;
And dearer is the liquid pearl
Than all the mines could buy.

Warm on the heart by ſorrow chill'd
Deſcends the vital dew;
And every ſable cloud of grief
Aſſumes a milder hue.

Refreshing as the tears of heaven
That wake the drooping flow'r,
The grateful art the balm receives,
And hails the genial show'r."

We will now treat our readers with some of Mr. Pratt's prose; and will begin with that striking display of pathos on the duty on paper, exhibited by this dealer in printed paper:

"A most impolitic violation of the literary rights has been made, and a most oppressive load has been heaped on the British Press:—its sacred lips have been closed by the iron hand of Authority; a ministerial mill-stone is at this moment hanging round its neck; hence the genius and wisdom of the country, to which I have endeavoured to do justice in my last, have been constrained to lie, like a rich gem in the mine, without lustre or use; and that which was bequeathed by our ancestors, as well as that store of knowledge which we inherit or acquire, and which was wont to be in constant motion by aid of that mental fountain the press, is now narrowed to a contracted stream, instead of enjoying the full and free course which carried the sacred produce of the soul, the sweetest flowers of fancy, and the loveliest fruits of human understanding, not only to the most distant parts of the empire, but to the uttermost ends of the civilized earth.

"An insupportable duty has been laid on the intolerable article of Paper, by which the manufacturer of that branch of trade is grievously crippled; and, as a necessary consequence, the science which illumines, the poetry which delights, the philosophy which ennobles, and even the religion which hallows a nation, have already begun to solicit foreign aid.

"Methinks I see the great masters of our instruction, the artificers of our most refined pleasure, the lofty poets and sages of Greece and Rome, and the most wise and holy men of our own nation, compelled to leave the long-favoured shores of Albion.—Yes, my friend, methinks I see the incorruptible Socrates, the unrivalled Homer, the amiable Virgil, the eloquent Horace, the divine Plato, associated with our own intellectual worthies—the profound Locke, the universal Bacon, the gentle Spencer, the pious Boyle, the sublime Newton, and the inimitable Shakespeare, and every advocate of liberty, preparing to depart!"

The character of Bonaparte is a precious morçeau:

"The distinguished person here alluded to, daily, and almost hourly, exhibits himself in so many points of view, and in such Protean shapes, that although no man can refuse him the claims of a most intrepid warrior, an active magistrate, and the very denizen of fortune, it is impossible to say whether he will ever resemble so much the steady and nourishing radiance of a fixed star, as the glaring

glaring and terrifying meteor that ruſhes wild and lawleſs through the political hemiſphere."

In page 135 we are told, that the rude erection of a mud cottage is one of the ſplendid and happy effects of the progreſs of ſociety.

The following is a remarkable anecdote:

"A French phyſician having been conſulted by a perſon ſubject to the moſt gloomy fits of melancholy, adviſed his patient to mix in ſcenes of gaiety and diſſipation, and particularly to frequent the Italian theatre; and, if Carlini does not diſpel your gloomy complaint, ſays he, your caſe muſt be deſperate indeed. Alas! ſir, ſaid the patient, I myſelf am Carlini; and while I divert all Paris with mirth, and make them almoſt *die with* laughter, I myſelf am dying with melancholy and chagrin."

We highly approve of Mr. Pratt's humane exertions in behalf of the animal creation; and much as we object to his inceſſant quotations, we are yet glad to find the beautiful extract from Sir William Jones.

We have tried in vain to make ſenſe of the following paſſage: ſpeaking of the meat in Leadenhall market, our author ſays, "The joints themſelves, partly by our mode of feeding, partly by the excellence of our paſturage, and partly by the method of purifying, are either hung upon clean hooks, or placed upon clean linen." In vain, alſo, have we tried to find wit in the following paſſage: "As the ladies have voluntarily put themſelves to their *ſhifts*, and ſubſtituted the beautiful *buff* uniform; which, without a pun, may fairly be ſaid to blend therewith the *patriot blue*, they will certainly be public ſpirited enough to come forward in all the graces of their natural dreſs, and in one lovely body, in defence of their country."

Mr. Pratt will, we imagine, allow that we cannot give a fairer ſpecimen of his *beauties* than the following ſentimental effuſion, produced by the contemplation of a "bird and a dog repoſitory, in the all-accumulating metropolis."

"Never could a life of nature and of hope, or the omnipotency of the powers of the former, notwithſtanding their local accommodation to the neceſſities of the latter, be more ſtrikingly illuſtrated. The force of cuſtom was at the ſame time made manifeſt, in reconciling different creatures to a total alteration of their natural purſuits and conditions; almoſt forgetting the pleaſures and privileges many of them originally enjoyed, and adapting themſelves to the metamorphoſe, with a content and comparative cheerfulneſs which, in human captives, would be called the philoſophy of reaſon and the dignity of intellect. Alas! in all theſe matters, man is no leſs

the firſt in danger as in honour; yet, how apt is the impriſoned ſage or hero to be proud, my friend, of conſolatory qualities which are by no means excluſively his own. Does the fettered general ceaſe to clank his chains, and the exiled favourite or abdicated king, exchange their ſeat and their ſceptre for a foreign aſylum, or for a cottage; or, yet worſe, for a dungeon at home, where his mind is called upon to enable him to live and to die without the condeſcenſion of complaint, or the meanneſs of deſpair? Ah! there's the rub. Praiſe be to the reſignation of that mind, becauſe it has ſuperior knowledge of the bleſſing of liberty, and the curſe of its deprivation. But the captive linnet and the wren, the ſpaniel and the lamb, the ſquirrel and the dove, have ſome claim to ſhare the comfort, though not to the merit of reſignation, and have as ſoft a balm for all their ills of this kind; they yield their paſtures, their bowers, their garden, and their love branch, their bloſſomed canopy, and their thrones of verdure, and ſing and ſport, and fade and periſh, with the compoſure of the ſage. The power of cuſtom, ſo far as cuſtom goes, operates alike on all."

It will give our readers ſome idea of Mr. Pratt's ſkill in book-making, when we inform them from page 534 to page 560, he has favoured us with nearly a literal copy from the newſpapers of the day; treating of faſhionable arrangements, public amuſements, political and card parties, parliamentary proceedings and maſquerades, in the very words of one of theſe faſhionable chronicles; and this he calls painting the countenance of the country!

What ſickly ſenſibility in the following account of the fainting of a child at St. Paul's:

"In the very inſtant that I make this reflection, one of the charity children, near me, faints from the heat, and falls from her rank into the arms of her attendant matron. How does this circumſtance aſſiſt the contraſt! A ſick child, out of ſo many ſurrounding thouſands, drops from her rank, and not an eye within reach of the diſtreſs but is turned towards the child.

"What numbers are watching the progreſs of its recovery! Alternately, as I ſurvey the condition of the child, and bend my eye to the paper to deſcribe it, I am myſelf an eye-witneſs to this little incident of great account to my preſent ſubject, and to national humanity. And I perceive the public mind cannot be charmed from its tender ſenſations, either by the organ or by the ſweet voices that are chaunting to it, even though they are joining in the Gloria Patri, chaunted in full chorus to one of the moſt ſublime effuſions of the inſpired Pſalmiſt.

"The ſufferer above mentioned is revived, and I have ſeen the roſe return to its natural reſidence in her cheek, and her ſoft lip joins again in the note which the gentlemen of the choir are chaunting."

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The groſſeſt flattery is laviſhed, with an unſparing and awkward hand, on various living characters, among whom we notice David Williams, Mr. Dyer, Mr. Boſcawen, Mrs. Barbauld, the Aikins, Mr. Hayley, Mr. Petit Andrews, Mr. Sheridan, Mr. Harris, Dr. Valpy, &c. &c.

The errors and inaccuracies of this work are ſo numerous (many of them repeated more than once), as to convince us that the author, and not the printer, is to blame. We have impoſter, conſolitary, accuſtamed, enwrapts, we liſten at; Lilius for Lælius, Æreal we preſume for Ariel, ſtricters for ſtrictures, bateing for baiting, barbaconed for barbacued, ſe defendo for ſe defendendo, achma for acme; and we have the word tanting, the meaning of which we cannot even gueſs at. Affected expreſſions we have in abundance, ſuch as "lambs *luxuriating* in the ſhade." Ambition is ſaid to be the fatal Cleopatra of Bonaparte's character, &c. &c.

We apprehend Mr. Pratt's work will readily find its way to Middle Row, which he informs us himſelf, "is not only a receptacle for the venerable volumes of wiſdom, beſprent with learned duſt, but is a kind of aſylum, likewiſe, for ſome of the *voluminous folly and weakneſs of the brain* which, after it has raged its hour in public, is ſent off in the lump to the various waſte-paper manufactories.

"And there it ſleeps in grim repoſe, till enquired for by the madmen themſelves, or till the only animal that has any reliſh for them—the book-worm, makes it neceſſary for the book-vender to ſend it away amongſt the common lumber of his library."

We are ſorry to learn that Mr. Pratt threatens us with another work, "An Inquiry into the public Virtue and Spirit of the Country." We had hoped better things from one of the three mottos prefixed to the preſent volume:

"Si beaucoup en ont ri, quelques uns en ont pleuré; pluſieurs l'ont unité, d'autres l'ont traveſti. Ainſi puiſſamment encouragé de toutes les manieres j'ai repris la plume avec quelque confiance & J'AI FINI."

ART. CCXLVI. *Picturesque Excursions in Devonshire and Cornwall. By T. H. Williams.* Vol. I. Royal 8vo. pp.108. With numerous Engravings. Price 28s. Murray. London. 1804.

WE are informed by the author, that this work was intended by him as a relaxation from painting, and that his intention has been to present the public with slight sketches of the most striking scenery of the counties of Devon and Cornwall. With respect to the written part of this work, we cannot say much in its favour; it is such an account of a tour as would be very well for a man to send to his friends, but which contains nothing sufficiently interesting for the public at large. We shall, however, select two or three passages. We are informed that Georges, the celebrated partisan of the Bourbon family, was the only surviving descendant of the Georges, an old Devonshire family who resided at Budokshed. The anecdote told of Dr. Baker, (we presume Sir George Baker), and the cider, we do not believe;—it is incredible that he should mistake shot casually left in the bottle for a lead impregnation separated by chemical reagents:—the meanest of the medical tribe knows that lead, if separated from a solution in a metallic form, would be in crystalline spiculæ, and not in solid spheres like shot. Mr. Williams passing by Coppleston's oak near Tamerton, gives us the following story from Prince:

"There fell out a most unfortunate occurrence in this place, Tamerton; which in all probability hastened the extinction of the name here, and at Coppleston alſo. The history whereof (although I take no delight in reviewing the infirmities of men, now well buried in oblivion), yet out of charity it may be worth the relating, to stand as a land-mark to posterity, that all may beware how they give themselves up to the transports of bloody malice and revenge, which in the end will hurry them into the bottomless gulph of woe and misery. Esquire Coppleston, of Warley, (I cannot recover his Christian name, although I suppose it was John) in the days of Queen Elizabeth, had a young man to his god-son, that had been abroad for education; who, at his return home, hearing of the extravagancies of his god-father's conversation, expressed in some company his sorrowful resentment of it, which was not done so privately, but the report thereof was soon brought (as there be tale-bearers enough every where) to his god-father's ears. This exceedingly enkindled the indignation of the old gentleman against his god-son, and as it was supposed his natural son also, making him break out, saying, 'Must boys observe, and descant on the actions of men, and their betters?' From henceforth he resolved, and sought all opportunities to be revenged upon him; at length they both met at Tamerton, their parish church, on a Lord's day. The young man observing by his countenance what he was partly informed of before,

that his god-father was highly displeased at him, prudently withdrew betimes from the church, and resolved to keep himself out of his reach, until his indignation should be overpassed. The old gentleman, seeing his revenge likely to be disappointed, sent the young man word, that his anger towards him was now over, and he might return to his church again; accordingly the young man came at the usual time, but cautiously eyeing his god-father, he found the expression of the poet too true;—

"Manet alta mente repostum."

that his displeasure was not laid aside, but laid up in a deep revengeful mind: whereupon, as soon as the duties of religion were over, he again hastened out of the church, as soon as he could; upon this his god-father followed him, but not being able to overtake him, he threw his dagger after him (the wearing whereof was the mode of those times), and struck him through the veins of the back, so that he fell and died on the spot. Upon this Mr. Coppleston fled; but his friends improved all the interest they had at court to procure a pardon, which at length, at the cost of about thirteen manors of land, in the county of Cornwall, they with difficulty procured. However this gentleman escaped the penalty due to so vile a crime from the laws of man, he did not, it seems, escape the revengeful hand of Providence, which was pleased either in his sons or grand-son's days, to blot his name quite out of that place; and at his other place to leave nothing remaining but the name." (p. 58.)

The Cromlech near Drewsteinton is a wonder of the same kind as Stonehenge. A most extraordinary hypothesis was formed by the late Mr. Chapple respecting it.

"He considered it designed for the apparatus of an astronomical observatory, and perceived an exact correspondence with every circle in the heavens. The first thing he mentioned was a most exact meridian line, made by the coincidence of the three supporters: that is, that the outside edges of two, and the inside edge of the third, are as truly fixed on the meridian as could possibly be done by the most accurate astronomer. The next was the latitude of the place, which was shewn by some part of the Cromlech, even to the nearest minute; as were the sun's meridian altitude in summer, the least in winter, and consequently the obliquity of the ecliptic; which last article afforded a most curious discovery; for by allowing the known diminution of the obliquity, he found that upwards of two thousand two hundred years had elapsed since the Cromlech was erected. After describing these and many other astronomical properties, he said he had lastly discovered that the cover-stone was inscribable in an elipsis; and that the Cromlech served also for gnomonical purposes he had the most positive proof; for, by its construction he found that there was a certain point under the Cromlech, whence reflections should be cast; and by removing the earth from that spot, he discovered a curious little triangular

gular ſtone, which muſt have been placed there for that purpoſe." (p. 104.)

The text of this work is only meant as a vehicle for the views, of which there are many, beſide ſeveral vignettes. The country through which Mr. Williams travelled is as well calculated to afford ſubjects for the painter as any part of England, and Mr. Williams has availed himſelf of this advantage. His views are well choſen and pictureſque; and he has executed them in a ſtyle obviouſly in imitation of the etchings of Weirotter, and Waterloo. His fault is a deficiency in ſharpneſs —the effect is too *fleeky*. Many of his views diſplay a good deal of taſte: that of Lynmouth is excellent. In the view of Lynton church too little regard is paid to light and ſhade. In King's Tamerton the ſubject is fine, but the engraving very bad. The beſt engraving is the view of the Conoidal Hill, in the Valley of Stones, this is unuſually ſharp and ſpirited. The vignettes are very pleaſing, and are uniformly good, with the exception of the one in page 84, in which a bird cage is preposterouſly large.

To the work is prefixed a liſt of ſubſcribers, and Mr. Williams announces his intention of ſpeedily publiſhing a ſecond part.

ART. CCXLVII. *A Treatiſe on Madneſs and Suicide; with the Modes of determining, with preciſion, Mental Affections in a legal Point of View; and containing Objections to Vomiting, Opium, and other Mal-practices. By William Rowley, M. D.* 8vo. pp. 180. Price 5s. Harris. London. 1804.

IN the overflow of literary publications, and re-publications, the art of writing concitely has a peculiar claim to commendation and encouragement. This art Dr. Rowley appears to have carried to a ſingular degree of perfection, for he has endeavoured to concentrate the whole contents of his volume in the narrow compaſs of a title-page. Whoever reads this title-page will obtain almoſt as much information as is to be found in the whole work; he will learn that in caſes of madneſs and ſuicide, and in ſome other caſes, "vomiting and opium" are to be conſidered as no leſs than "mal-practices."

This little book is publiſhed with a ſeparate title-page, as an independent work; but it appears from the "conſpectus *to*" the volume, that it is only a part of the "Rational and Improved Practice of Phyſic, in four handſome volumes, octavo," with ſome additions not noticed in this conſpectus.

"From

"From a contemplation of the plans of cure adopted for madneſs," ſays Dr. Rowley, "it ſeems that the diſorder has neither been ſcientifically conſidered, nor judiciouſly treated. The general uſe of evacuants by purging is rational; but *vomiting* and *diluting* are certainly very abſurd. The veſſels of the head, by diſſection, are found over diſtended, and vomiting ſends up a greater quantity of blood, accumulating evil on evil. Where the veſſels are already turgid with blood, the admiſſion of great quantities of diluting liquors muſt add fuel to fire, and increaſe the fullneſs; not to mention its incongruity with evacuants. If *evacuating* the veſſels be a proper curative intention, *filling* them again muſt be a contradictory practice, and re-productive of the diſeaſe." (p. 3.)

Theſe remarks the author does not attempt to ſupport by a reference to experience, but by an accumulation of deſcriptions of morbid appearances found after death.

The difference of conſtitutions is explained from the exiſtence of different mental and corporeal attractions exiſting in different individuals.

"A tranſudation of volatile particles fly through" the French, while the Dutch and Germans "attract and retain humidity and ſluggiſh phlegm, fat, or coagulable lymph." (p. 26.)

Dr. Rowley conjectures that the nervous fluid conſiſts in particles of light, or fire, attracted from the atmoſpheric air in reſpiration by the lungs, and ſecreted by the brain. To the uſe of opium, in maniacal affections, he ſays, (p. 91) that there are ſeveral objections: 1ſt, that it cannot cure madneſs; 2dly, it would fix, rather than remove, over-diſtenſions and ſtagnations; 3dly, it produces delirium; and 4thly, coſtiveneſs; 5thly, it is only a temporary remedy. As ſubſtitutes for opium, he recommends camphor, valerian, and the fetid gums.

The author infiſts that the commiſſion of ſuicide is not only a heinous offence againſt morality and religion, but alſo a poſitive proof of the inſanity of the perſon who commits it; ſince it demonſtrates his inability to reaſon with accuracy.

In ſome additional pages, the merits of emetics and opiates are again diſcuſſed; and hemlock, henbane, and digitalis, are by one ſhort line included in the common ſentence.

The ſummary of Dr. Rowley's precept for the cure of inſanity, appears to be, (p. 135) 1ſt, to reject emetics and opiates; 2dly, to treat each caſe according to the conſtitution of the patient; 3dly, in inflammatory caſes, to uſe veneſection, ſaline evacuants, camphor, nitre, antimonials, mercurials, and a dry diet; 4thly, in the debilitated, zinc, bark, myrrh, and bitters, ſtill with a dry regimen; 5thly, where there are ſcrofulous affections, to uſe mineral alteratives, and external applications of ſtimulant and mercurial liniments: 6thly, to make artificial drains

drains, in imitation of natural ulcers, which have sometimes cured insanity; 7thly, to amuse the mind; and 8thly, to employ proper coercion. The observations which follow are rather relative to the general conduct of a physician attending to maniacs, or called upon for evidence in a court of justice, than to subjects immediately medical; and they are chiefly such as would naturally be suggested by the good sense of any physician who might have occasion to act in these capacities.

Art. CCXLVIII. *Reflections on the Policy and Justice of an immediate and general Emancipation of the Roman Catholics of Great Britain and Ireland. By the late Lord Petre. With some Strictures on the same Subject, by the Editor; first published in the Year* 1782. *Dedicated to his Royal Highness the Prince of Wales.* pp. 86. Price 3*s.* 6*d.* Booker, London. 1804.

THE editor of this work is Mr. M'Carthy, to whom the manuscript appears to have been confided with a view to publication *in due season*. That such a work had existence, was first announced to the public in 1801, and the editor has delayed its publication in the expectation that Mr. Pitt would redeem the pledge so solemnly given by him in favour of Catholic Emancipation. We see no reason for this delay; if the work contains arguments of force in favour of this measure, why not influence the public mind by its publication, whether Mr. Pitt brought forward the measure in Parliament or not? Still less reason do we see for Mr. M'Carthy's already abusing Mr. Pitt for leaving his pledge unredeemed. We *as yet* see no apostasy on the part of Mr. Pitt. That he really quitted his high official situation on account of the Catholic question, we believe to be true: and that his conduct, in this instance, merits the gratitude of every friend to Christian toleration is sufficiently obvious. When the situation of the country became so dangerous as to demand for its safety greater talents than were possessed by the late Ministry, it appears to us that Mr. Pitt was bound in duty to his country no longer to make Catholic Emancipation a *sine quâ non* of his holding an official situation; and till he declines to give the measure (when introduced into Parliament, as it soon will be,) his support, we shall not accuse him of dereliction. We trust that his powerful support (and not merely the support of his eloquence, as in the question of the abolition of the slave trade) will be successfully exerted to remove from our country the disgraceful stain of intolerance against so large a portion of our fellow subjects, who are acknowledged to be eminent for their loyalty; who have solemnly protested

proteſted that they do not hold the dangerous political ſubſervience to a foreign potentate which has been imputed to them; and whoſe only crime is that in matters of religion they believe ALL that their forefathers believed before them. When this meaſure is conceded, then indeed will there be a union, inſtead of a hollow truce, between Great Britain and Ireland, and the latter will be a real bulwark to the former.

This poſthumous publication reflects the higheſt honour on its noble author. It is written with the ſpirit of a gentleman, and the candour of a Chriſtian. Its ſtyle of argumentation is ſingularly clear and ſimple, not entangled with the refinements of caſuiſtry, nor blotted with the enthuſiaſm of zealotry; it preſents the temperate diſcuſſion of a plain man on a plain ſubject.

The firſt argument is addreſſed to the jealouſy of thoſe who tremble for the Proteſtant Aſcendancy in caſe of Catholic Emancipation; and it takes no great trouble to prove that the Catholics, though a majority in Ireland, are ſo ſmall a minority of the United Empire, that the Proteſtant intereſt has no well-grounded apprehenſions on that ſcore.

"I have been informed," ſays our noble author, "that there are about 150 to 200 Roman Catholic gentlemen in Ireland, of landed or monied property ſufficient to qualify them to become candidates for honours, rank, and places of ſuperior emolument. In looking to the other branch of the legiſlature, it is to be obſerved, that by the act of Union, the Iriſh like the Scotch peerage has undergone a conſiderable revolution in its inſtitutional character. What was before a right and privilege from deſcent, or by creation, is now become elective, and hence ariſes that diminution of privilege which I before adverted to. In Ireland there are ſix or ſeven Roman Catholic Peers, whom an emancipation would render eligible amongſt the twenty-eight admitted by the act of Union to be elected into the Imperial Houſe of Lords, and I believe it would be thought ſanguine enough to calculate that one out of the ſix or ſeven may poſſibly be ſelected as a member of that choſen corps.

"The Iriſh Roman Catholics of landed property ſufficient to qualify them for a ſeat in parliament, are computed to amount to fifty or ſixty gentlemen. Theſe, added to the commercial men of property of the ſame perſuaſion, who, on a general election, might find their way into the Houſe of Commons, cannot, on the higheſt calculation, be eſtimated at more than ten members. There afterwards remain no more than about one hundred perſons of inferior property capable of becoming candidates for places or employments of emolument, and of holding rank in the naval and military ſervice, which the executive power can always diſpoſe of, according to the ſuggeſtions of its own wiſdom and diſcretion.

"From this ſtatement it reſults, that ninety-nine out of one hundred of the Iriſh Roman Catholics already poſſeſs all the rights of citizenſhip, and

and are capable of enjoying all the advantages their ſtations would allow them to look to, were they even members of the religion of the ſtate. The principal effect of an emancipation would therefore only be to recognize the eligibility of ſix or ſeven Peers, and to admit the return of ten, or at moſt, fifteen Catholic gentlemen of property into the Imperial Parliament, beſide forty or fifty new candidates for places of rank, truſt, or emolument, at the choice, or ſubject to the controul and diſcretion of the executive government.

"To remove the reſtrictions on the Roman Catholics of England would be ſtill leſs liable to objections than in the caſe of Ireland. Little or no diſaffection is now ſuppoſed to exiſt in this country; and thoſe ſocieties or bodies of men whoſe correſpondence and proceedings lately excited uneaſineſs in the government, had ſcarcely any members of the Catholic religion. In the Peerage liſt are at preſent to be found no more than ſix of that perſuaſion; and, amidſt the bulk of the people, the number of thoſe poſſeſſing landed or monied qualifications is ſo ſmall, comparatively with their more opulent neighbours of the eſtabliſhed church, that they could ſcarcely reckon on ſeating half a dozen of them in the Houſe of Commons.

"To judge fairly of the ſituation of the proteſting Catholics of England in particular, it ſeems unaccountable that there ſhould be an objection in any quarter to their full participation in all the privileges of Britiſh ſubjects, unleſs it ariſes from the obſolete and polluted ſource of religious prejudice. All the pretended apprehenſions derived from the ſuperior numbers of the Roman Catholics in Ireland are totally inapplicable to us, who do not at the moſt exceed one to one hundred of the Proteſtant population of the country. As to the abſurd tenets imputed to us ſolely with the view of reviving and keeping up rancorous and vulgar prejudices, I flatter myſelf that I have already ſufficiently expoſed and refuted all ſuch calumnies, as that Catholics recognize in the Pope a diſpenſing power, (to free them from the duties and obligations impoſed by the oath of allegiance—that they do not hold themſelves bound to keep faith with heretics, &c. &c.) in a letter I had the honour to addreſs to the Biſhop of St. David's in 1790, to which was ſubjoined an appendix, reciting the declaration ſigned in the preceding year by all the Peers, as well as the principal Roman Catholics of Great Britain—a declaration which never could have come but from good and faithful ſubjects of the realm. If it were indeed true that we poſſeſſed ſuch complaiſant conſciences, ſuch pliant principles, and ſuch an accommodating religion, it muſt be evident that we bungled matters ſadly, and turned ſuch advantages to the ſorrieſt account imaginable. Would it not, for inſtance, have been ſomething more than ſtupid, would it not have been inſanity itſelf in me and my revered anceſtors to have, for ſo long a ſeries of years, ſuffered ourſelves to be excluded from our hereditary rights and privileges by the bugbear of an oath which might be ſo eaſily diſpenſed with? It is the pride of almoſt every ſucceeding age to boaſt itſelf more enlightened than thoſe which went before it (with what juſtice it is not now my purpoſe to examine), but really, at the commencement of the nineteenth cen-

tury

tury, I ſhould be aſhamed to expatiate again on the perverſeneſs and malignity of ſuch aſperſions: and the more ſo as I am thoroughly convinced that theſe charges, as ridiculous as they are illiberal, uncharitable and unchriſtian, are not believed even by thoſe who are wicked and malicious enough to advance them. They are, to my apprehenſion ridiculous, becauſe nothing could be more prepoſterous than to ſuppoſe that the great Bacons, who, to the honour of this country, be it remembered, were amongſt the firſt of thoſe immortal luminaries who ſhed the rays of ſcience and philoſophy upon the weſtern world; that men, whoſe genius approached ſo nearly to divine as to enable them to explore the ſecrets of nature, and reveal diſcoveries of what to former ages was all involved in myſtery, to account from cauſes to effects for thoſe phenomena which were previouſly conſidered as beyond the comprehenſion of the human mind; that Engliſhmen, educated in all the ſcience and philoſophy tranſmitted by thoſe and other ſages, and improved and expanded in more modern days, ſhould be fooliſhly abſurd as to pay worſhip to ſenſeleſs images!—they (the charges), are illiberal, becauſe they tend to perpetuate religious animoſities, and attach to a ſet of men the ſuſpicion of maintaining doctrines which thoſe men themſelves formally and indignantly diſclaimed;—they are uncharitable, inaſmuch as they are injurious to the rights and characters of thoſe againſt whom they are directed—and they are unchriſtian, as they reverſe the ſacred admonition of 'do unto others as thou wouldſt they ſhould do unto thee." (page 8.)

With reſpect to Scotland, the fears of catholic aſcendancy are ſtill more chimerical. The preſbyterian ſpirit of the Scotch nation is infinitely more dangerous to the church of England, than the catholic religion.

"The people there look with indignation, not perhaps unmixed with contempt, upon biſhoprics, deaneries, prebendaries, and upon all rich eccleſiaſtical livings and preferments. Yet as they are juſtly deemed good and faithful ſubjects fit to be intruſted with the higheſt and moſt confidential offices of the ſtate, no Reverend Prelate ſtands aghaſt at the elevation of a Scotchman, nor affects alarm for the intereſt of the hierarchy. What is it, then, that diveſts the kirk of all terrors and renders it ſo harmleſs, whilſt a ſort of outlawry ſubſiſts againſt the catholic communion? It may be ſaid, that Scotland ſtipulated for the maintenance of its own church by the articles of union, and thus reſcued its members from any traces even of ſuſpicion. But the emancipation of the Roman catholics was alſo an implied and tacit condition of the Iriſh union, elſe what occaſioned the reſignation of his Majeſty's late miniſters? Since the union with Scotland, and even ſince the Revolution, two ſerious and alarming rebellions were ſeen raging in that country, in ſupport of the pretenſions of the abdicated family. Thoſe pretenſions, or claims, had then no abettors amongſt the Roman catholics of Ireland, though the reſtoration of that family might have afforded ſome proſpect at leaſt of their religion reſuming its former preponderancy.

derancy. Thoſe were the periods when fears might have been really entertained for the Proteſtant aſcendancy, but they were alſo the periods when its ſecurity was moſt confirmed by the loyal demeanour of the people who are now ſuppoſed to menace it." (p. 19.)

Our noble author next proceeds to treat a very delicate ſubject, namely, the conſiſtency of catholic emancipation with his Majeſty's coronation oath; and we are ſorry not to find him as eminently ſucceſsful in this part of his argument as he has hitherto been. Not that we think the coronation oath in any ſhape whatever binds his Majeſty from extending ſtill farther that toleration which has been already ſo liberally beſtowed during his reign to the catholics—this point has been put out of all diſpute by Mr. Butler—but on his Lordſhip's argument we do not perceive any thing novel, *any* thing peculiarly felicitous; but we do ſee what we highly diſapprove, an uncharitable raillery of a certain biſhop, who is ſuppoſed to have influenced the mind of the ſovereign on this occaſion. Why rake up the errors of his youth, (p. 45) why gratuitouſly imagine that ambition was his influencing motive? This is unworthy of Lord Petre: but we have pleaſure in ſaying, that "he does but touch upon it and diſmiſs it." With much greater pleaſure do we record the following animated expoſtulation of his Lordſhip with reſpect to the deprivation of his political rights, which he ſo keenly felt.

"It is diſgraceful to any man of honour to ſtand as an object of ſuſpicion, and the victim of at leaſt an implied diſgrace, in his native land, for no other reaſon but becauſe he prays to God in his own way, and profeſſes not only the religion of his fore-fathers, but the fore-fathers alſo of theſe very perſons who impoſe reſtraints on him, and are at the ſame time ready, in other reſpects, to expreſs the higheſt veneration for their anceſtors. Is it not an inſult to me to be debarred from exerciſing my hereditary right of legiſlating in the Peers Houſe of Parliament, merely becauſe I will not take an oath which my conſcience diſapproves, and to be cruelly told, in the ſame breath, that any oath I might take could not be depended on, as a Pope or a prieſt would give me an abſolution for any perjury I ſhould commit? Either this is not true, or I am the moſt egregious blockhead that ever had exiſtence; for I might, by taking that oath, make my peace as eaſily with the laws I complain of, as Hamlet ſays, an oppreſſed man might make his quietus with a bare bodkin; but the worſt of it is, that I am convinced ſuch an oath would be as fatal to my honour, and what is much more, to my ſoul, as Hamlet's remedy would be to his mortal exiſtence—I ſhould deſtroy my ſoul: Hamlet would only have deſtroyed his body, but "conſcience does make cowards of us all"—I have not courage to do ſuch a thing; and if there was a prieſt or prelate of any deſcription wicked and impious enough to propoſe it to me, the

the firſt impulſe I ſhould feel would be to knock him down. The expreſſion may be coarſe, but it is natural and conſonant to the feelings I ſhould have on ſuch an occaſion." (p. 50.)

At the end of Lord Petre's pamphlet Mr. M'Carthy has republiſhed a letter to Lord George Gordon, written in 1782, to which he has added ſome notes applicable to the preſent times.

BOOKS

PUBLISHED IN THE MONTHS OF NOVEMBER & DECEMBER 1804.

With brief Notices of thoſe that are not reſerved for more ample Examination.

Sixteen Diſcourſes, abridged from the Works of Biſhop Beveridge, preached in the pariſh Church of Hanwell, in Middleſex, in the years 1800 and 1801. By the Rev. G. H. Glaſſe, M. A. &c. with a Supplement. 8vo. pp. 420. price 7s. 6d.

WE are inclined to think from the ſpecimen given in the ſupplement to this volume, that Mr. Glaſſe's own compoſitions would have at leaſt been equally acceptable with the abridgment of biſhop Beveridge's Diſcourſes. The learned Prelate's ſermons were ſuited to the times in which he lived, but in their original ſtate they would ſcarcely be acceptable to any audience now, and though in their preſent abridged form every idea may be taken from the Biſhop's ſermons, yet few people would ſuſpect that they were the ſame diſcourſes as thoſe delivered by that great man; and perhaps the only apology for this mode of preaching is, that it is much eaſier to ſelect a ſhort diſcourſe from a very long one, than to produce an original compoſition. We do not mean to inſinuate that Mr. G.'s talents are not equal in every reſpect to the duties of his office; the ten ſermons in the ſupplement ſhow that he has a command of language, and that he can write with energy on the moſt important ſubjects of religion; as is evident from the following paſſage taken from a ſermon intitled, "*All Things conducive to the Chriſtian's Good.*"

"But what, it may be aſked, is really good for man? and how ſhall the proper object of his wiſhes be aſcertained? Here the diſquiſition branches out into almoſt innumerable forms; aſſumes every tint, every colouring, which fancy, or prepoſſeſſion, or prejudice is apt to beſtow. As in the caſe of truth, of wiſdom, of celebrity, mankind are for ever differing, both with reſpect to the poſſeſſion itſelf, and the means of attaining it, ſo here alſo will ariſe claimants infinite in number, diſſonant in their pretenſions, ardent in their promiſes, every one exalting itſelf and endeavouring to eclipſe its competitors. Avarice ſays, 'It is with me.' Ambition ſays, 'It is with me.' The deceitful ſyren who uſurps

the name of Pleaſure, arrogates to herſelf the prerogative of diſpenſing good, and calls in aid the deluſions of Fancy and the more grave, but not leſs viſionary theories of Philoſophy to ſecond her dangerous aſſumption.

"But let us not, as we value our everlaſting ſalvation, let us not liſten for a moment to theſe pernicious enemies to our peace, our glory, our welfare. The GOOD which the chriſtian ſhould ſtrive with all the moſt lively energies of his ſoul to attain is derived from God alone, in him it centers, from him it flows; it is from above, it cometh down from the Father of lights. 'He hath ſhowed thee O man, what is GOOD." It is certain and uniform in its nature, its object, its tendency. As truth is one, as wiſdom is one, ſo happineſs or univerſal good is one only. We may project various deſigns, and be mortified; we may entertain various hopes, and be fruſtrated and diſappointed, becauſe we deſign, we hope, and perhaps we aſk amiſs; becauſe we ſeek what is not really good for ourſelves, either with reſpect to this world, or the higher intereſts of immortality."

Conceiving ourſelves that not only individuals, but our whole ſpecies is capable of great and indefinite improvement, and anticipating that period predicted in the Scriptures; of a new heaven and new earth wherein dwelleth righteouſneſs, we cannot approve of all the declamation contained in Mr. G.'s fourth ſermon. His diſcourſe preached before the Sons of the Clergy, we have read with pleaſure and intereſt, and we may recommend the volume to the peruſal of thoſe ſerious chriſtians, who, with the author, are attached to the doctrines contained in the articles of our church.

Baptiſmal Faith explained. A Sermon preached before the Univerſity of Cambridge, April 8th, 1804. By the Rev. Robert Tyrwhitt, M. A. of Jeſus College, Cambridge. 4to pp. 20. price 1s.

MR. TYRWHITT aſſumes (for we by no means think that his reaſoning is incontrovertible, or concluſive) that the power given to Chriſt, Matt. xxviii. 18, is of a *political* kind, and is to be underſtood in the ſenſe of dominion; and that by being ſtyled all power in heaven and earth, it is extended over the whole human race: and he ſays, "The faith required of thoſe whom the apoſtles were empowered to receive into the number of Chriſt's diſciples, by baptizing them into the name of the Father, and of the Son, and of the Holy Ghoſt, was wholly relative to the dominion of Chriſt, it being only an acknowledgment of it, with the ground upon which it was admitted. It was a faith in the Son of God, on the evidence or teſtimony of the Spirit of God: it was a confeſſion that God had anointed Jeſus of Nazareth with the Holy Ghoſt, and with power. And farther on the author adds, "Chriſtians are always ſpoken of in the New Teſtament as the diſciples of Chriſt only, and baptiſm always refers to the remiſſion of ſins."—"The very form of baptiſm, ſtrictly ſpeaking, refers to one name only, that of the Son of God, witneſſed to by the Spirit of God." "No faith is enjoined by our Saviour, as previouſly neceſſary to the baptiſm of thoſe who believed in

in one God, beſide that of his being the Son of God in the ſenſe of Ruler and King, Saviour and Deliverer of mankind." This poſition few chriſtians will diſpute, provided they are allowed to affix to the various epithets their own ſenſe. The above extracts will ſhow the deſign of the ſermon before us; the author's ſtyle is not always perſpicuous, it is frequently involved, in proof of which we refer the reader to the paragraph contained in the fifth page, "The diviſion," &c. We could mention others leſs faulty indeed than this, but which require great care in the reader to underſtand.

In defence of his own hypotheſis, we are referred by Mr. T. to Locke's "Reaſonableneſs of Chriſtianity," the deſign of which is to ſhow, that there is a faith which makes men chriſtians; that this faith is the believing Jeſus of Nazareth to be the Meſſiah; that the believing Jeſus to be the Meſſiah includes in it a receiving him for our Lord and King, promiſed and ſent from God, and ſo lays upon all his ſubjects an abſolute and indiſpenſable neceſſity to all that he taught, and of a ſincere obedience to all he commanded, ſo far as they can attain the knowledge of either.

The particular paſſage quoted in the ſermon, ſo well illuſtrates Mr. Tyrwhitt's theory, that we ſhall tranſcribe it into our journal, and we do this the more readily, becauſe the original work is now become, as a treatiſe ſeparate from Mr. Locke's other pieces, exceedingly rare.

"As men," ſays Mr. Locke, "we have God for our king, and are under the law of reaſon; as chriſtians we have Jeſus the Meſſiah for our king, and under the law revealed by him in the goſpel. And though every chriſtian, both as a deiſt and a chriſtian, be obliged to ſtudy the law of nature and the revealed law, that in them he may know the will of God, and of Jeſus Chriſt whom he hath ſent; yet in neither of theſe laws is there to be found a ſelect liſt of fundamentals diſtinct from the reſt, which are to make him a deiſt or a Chriſtian. But he that believes in one eternal, inviſible God, his Lord and King, ceaſes thereby to be an atheiſt; and he that believes Jeſus to be the Meſſiah, his King, ordained by God, thereby becomes a Chriſtian, is delivered from the power of darkneſs, and is tranſlated into the kingdom of the Son of God; is actually within the covenant of grace, and has that faith which ſhall be imputed to him for righteouſneſs; and if he continue in his allegiance to this his King, ſhall receive the reward, eternal life."

The natural Placability of God: A Diſcourſe delivered at Moreton Hampſtead, July 4, 1804, before the Society of Unitarian Chriſtians eſtabliſhed in the Weſt of England, for promoting Chriſtian Knowledge, and the Practice of Virtue, by the Diſtribution of Books. By John Davis. 12mo. pp. 33. Price 6d.

THE reaſoning in this diſcourſe is intended to oppoſe the ſentiments of thoſe who maintain that the juſtice and holineſs of God cannot forgive the ſins of the penitent without an atonement; and to ſhow, that the great object of the divine government is, the virtue and

happineſs of mankind, which cannot be obtained without perſonal reformation and perſonal holineſs;—that vicarious righteouſneſs cannot qualify for happineſs;—that the natural conſequences of ſin are not removed by the death of Chriſt; and that God is eſſentially placable, the compaſſionate and juſt parent of the human race, and requires no ſatisfaction or atonement to make him ſo.

The Houſe of Mourning, and the Houſe of Feaſting: A Sermon preached before the Hinxton Friendly Society, &c. By the Rev. James Plumptrec. A. M. 8vo. pp. 16. Price 1s.

THIS diſcourſe contains ſome uſeful and friendly advice, well adapted, no doubt, to the audience before whom it was delivered. The hymns at the concluſion are wretched attempts at rhyming.

Chriſtian Beneficence. The anniverſary Sermon, at the Meeting of the Society eſtabliſhed for the Benefit of the Widows and Orphans of deceaſed Clergymen within the Dioceſe of Durham, preached in the Cathedral Church of Durham, September 6, 1804. By Charles Plumptree, M. A. 4to. pp. 24. Price 1s. 6d.

THIS Sermon is in many reſpects well adapted to the purpoſe for which it was firſt preached, and is now made public: the ſtyle, however, is not ſo ſimple as might be wiſhed for in a popular diſcourſe, and there is ſometimes an affectation of high-ſounding words; we will, however, tranſcribe a paſſage, that our readers may judge for themſelves, as to its merits and defects:

"An interminable liſt of good offices, reſulting from theſe generalities, preſents itſelf, according to our ſeveral ſtations in life, degrees of opulence, or of mental abilities and attainments: an endleſs catalogue of poſitive and negative duties, of exertions and forbearances, in the cauſe of charity. How would the intercourſe of ſociety be improved, and the roughneſſes of the path of life be ſmoothed, by the due ſubjection of the human paſſions to this heavenly law! 'Tis malice and envy which give reins to the tongue, and action to the hand; which ſpread the tale of calumny and ſlander, or blacken the character of the unfortunate, or ſtrike the vindictive blow. 'Tis covetouſneſs which blocks up all the avenues to compaſſion. 'Tis pride which lifts us above the level aſſigned us by Heaven, ſeparates us from our fellow-creatures, hardens our hearts againſt the offers of reconciliation in differences and quarrels, and fills them with contempt of the poor and humble. 'Tis the love of ſelf which makes us diſregard moſt of the ſocial attentions. On the contrary, if the Goſpel had brought no other bleſſing with it, we had had abundant cauſe to rejoice in the law of charity: how much greater reaſon have we to admire the goodneſs of the Saviour in making the doing of all we can, which may increaſe the appineſs of one another here, a neceſſary condition of our partaking in the happineſs of heaven."

A plain and practical Diſcourſe, explanatory of the Communion Service of the Church of England. By Charles Plumptree, M. A. 8vo. pp. 27. Price 1s.

WE

WE ſhould have thought the communion ſervice ſo intelligible as to require little or no illuſtration; but Mr. Plumptree has judged otherwiſe, and we doubt not that his comments and explanations will be properly eſtimated by his pariſhioners, for whom this diſcourſe was principally intended.

Report of a Medical Committee on the Caſes of ſuppoſed Small-Pox after Vaccination, which occurred in Fullwood's Rents, Holborn, in Auguſt and September 1804; with an Account of ſome ſubſequent Inoculations. 8vo. pp. 32. Price 1s.

AFTER a minute inveſtigation, it appears that two perſons, two years after they had gone through the regular proceſs of vaccination, were attacked with the variolous diſeaſe; in which there was no material variation from the uſual courſe of ſymptoms, either in the diſeaſe, or in the caſes of inoculation, with matter taken from the puſtules of one of theſe ſubjects.

The committee admit the fact without heſitation; yet they ſee no cauſe to deſpair in the ultimate ſucceſs of the grand object which they have in view, viz. of exterminating the ſmall-pox. "They feel it a duty to remark, that the facts referred to are not to be conſidered as militating againſt the general practice of vaccination. Some well authenticated, though rare caſes, have been ſtated, in which the natural ſmall-pox occurred twice in the ſame perſon. A few inſtances are recorded of perſons who, after having undergone the inoculated ſmall-pox, nevertheleſs took the diſeaſe by infection; yet theſe caſes were not deemed concluſive againſt the advantages of variolous inoculation, nor do they ſeem to have impeded its progreſs.

"In every country where European ſcience is diffuſed, the general preventive power of vaccine inoculation with regard to the ſmall-pox, has been fully aſcertained, and cannot now be affected by the reſult of a few detached caſes; which, by future obſervations and experiments, may be accounted for ſatisfactorily. The committee, therefore, with one accord, ſubſcribes to the eſtabliſhed opinion, that if vaccination were univerſally adopted, it would afford the means of finally exterminating the ſmall-pox."

An Account of Two Caſes of Gout which terminated in Death, in conſequence of the external uſe of Ice and cold Water. By A. Edlin. 12mo. pp. 24. Price 1s.

THE application of cold water in the caſe of gout has been lately recommended by Dr. Kinglake as a ſpecific: in oppoſition to this, Mr. Edlin has thought it his duty to make a ſtand, expreſsly declaring that he bears no perſonal ill-will to Dr. Kinglake, but becauſe he thinks that his theory is calculated to do a great deal of miſchief among the ignorant. The principal caſe referred to is, that of Mr. Baker, an eminent ſurgeon of Uxbridge, who, in July laſt, was attacked with a fit of the gout in his feet: after three days he applied leeches; but theſe not taking hold, he reſolved to try what a reduced temperature would do, by firſt expoſing his feet to

the air; he then ſponged them with cold water, which relieved the pain, but did not remove it. He afterward procured ice, and applied it to both feet repeatedly. In a few hours the pain was gone, and he conſidered himſelf in ſome meaſure as well: ſoon after he got out of bed and attempted to dreſs himſelf; but, by the exertion, he fell down in a fainting fit: he was again put to bed, and in a very few days expired; which, according to Mr. Edlin's opinion, was ſolely in conſequence of the application of water and ice. The other caſes referred to, are thoſe of the late Dr. Gregory of Edinburgh, and of Mr. Owen, houſe-ſteward to the late Sir William Young. As a whole, the pamphlet is deſerving of the ſerious conſideration of thoſe medical practitioners who feel deſirous of adopting the new theory; and it may be a caution to others, who, to alleviate preſent pain, may eventually hazard life itſelf.

The Indian Voyage. By Mrs. Lefanu. 4 Vols. Price 8s.

A Young Lady, deſtined to take an India voyage, preſents herſelf under no very favourable auſpices to the public; but the amiable heroine of theſe pages relates her little tale ſo well, that we feel diſpoſed to deprecate the faſtidious powers of delicacy and criticiſm in her favour. The work before us has, at leaſt, the merit of not being a tranſcript from other novels. The author evidently belongs not to the community of noveliſts. Her characters and incidents are not compiled from fiction, but ſelected from obſervation; and if they bear not the impreſſion of a vigorous creative fancy, evince conſiderable judgment, and a familiar knowledge of real life.

The Unexpected Legacy. By Mrs. Hunter. Price 9s.

Mrs. HUNTER may now be conſidered as a veteran noveliſt, whoſe claims have received the legitimate ſanction of the public. The "Unexpected Legacy," in common with her earlier productions, is diſtinguiſhed by accurate obſervation and correct judgment; by ſanctity of ſentiment, and rectitude of principle. With all theſe attributes of excellence, we confeſs we have with difficulty perſevered in the peruſal of theſe volumes, not *one* tale, but many;—a collection of epiſodes, each ſeparately capable of exciting conſiderable intereſt; but ſo awkwardly combined, as at once to diſtract and oppreſs the reader's attention. The materials of which this novel is compoſed are of no ordinary merit, and we regret that they have not the advantage of a ſkilful arrangement.

The Witcheries of Craig Iſaf. By William Frederic Williams. 2 Vols. Price 8s.

IN this tale of witcheries we have detected a knowledge of human nature, from which, with a happier ſubject, we might have derived conſiderable gratification. The paſſion of envy, without the agency of the infernal powers, might have formed the baſis of a tale to harrow up the ſoul. In the character and relative ſituation of Alice, the author, without invoking the ſpells of ſorcery, poſſeſſed a taliſman, which, in the hand of genius, would have called an animated ſcene of intereſt into exiſtence. In its preſent ſtate, the Witcheries of Craig Iſaf muſt be claſſed with thoſe romances, moral and

and dull, without the grace of fiction or the dignity of truth, which draw neither ſmiles nor tears, and with which the reader, who wiſhes to ſuſpend his own reflections, vainly ſeeks to loſe the conſciouſneſs that he is dozing in his own chair.

The Nine Days' Wonder. By Mrs. Meeke. 3 Vols. Price 12s.

IT is eaſy to predict, that this wonder will very ſoon be forgotten.

Jeſſica Mandeville; or, the Woman of Fortitude. By Miriam Maldin. 5 Vols. Price 17s. 6d.

JESSICA MANDEVILLE is on the approved model of the great majority of heroines who have appeared within the laſt twenty or thirty years.—In beauty, elegance, and taſte, ſhe is pre-eminent: ſhe experiences all the viciſſitudes of fortune; and after miſeries ſuch as only ſiſter heroines have endured, is finally admitted to the participation of beatific felicity. The morality of this work is unexceptionable; and whatever intereſt it may poſſeſs, is decidedly in the cauſe of virtue.

The Captive of Valence; or, the laſt Moments of Pius VI. 2 Vols. Price 10s.

WE cannot conſider the Captive of Valence as a novel, and we dare not admit it as a true hiſtory: this, however, is obvious, that the object of its author is to canonize the memory of Pius VI. The few incidents introduced are inveſted with a myſterious air of romance, which deducts from the intereſt and reſpectability of the memoirs. The ſtyle is elegant, but evidently of French extraction; and, in its general execution, the work conveys ſo forcibly the impreſſion of a Gallic pen, that, without attempting to determine whether it approximates moſt to *biography* or romance, we venture to announce it as a *tranſlation* from ſome *original* unknown.

Brookiana. 2 Vols. ſmall 8vo. pp. 460. Price 10s. 6d.

THESE volumes, as the title imports, conſiſt partly of anecdotes, and fugitive pieces of Henry Brooke, Eſq. the author of the Fool of Quality, and partly of ſelections from his works, which are well known to the public, and ſome of which are ſtill held in conſiderable eſtimation.

To thoſe who are more partial to ſelections than to the original works, theſe little volumes will afford no ſmall ſhare of entertainment. The taſte of the preſent age ſeems to call for ſuch abridgments and collections; and while that is the caſe, editors and bookſellers will eaſily be found to gratify it.

Public Characters of 1805. 8vo. pp. 628. Price 10s. 6d.

THIS is, if we miſtake not, the ſeventh volume of the Public Characters. To ſuch of our readers as are already apprized of the nature of the work it is ſufficient to announce the appearance of another volume, with the names of thoſe whoſe virtues are blazoned in it. For the ſake of others, who have not been already introduced to the "Public Characters," we would obſerve, that the plan

plan of the work is, to allow any perſon to write a panegyric on his friend; of courſe, it is capable of affording to the general reader a portion of harmleſs amuſement. There are inſtances, it is preſumed, wherein the writer of the ſketch is ſomething nearer to the character diſplayed than a mere friend: of this kind we ſhould adjudge the article, Major Topham, in the preſent volume.

The characters before us are, the Archbiſhop of York; the Lords Rodney, Camden, Whitworth, Balcarras, Howe, Lauderdale, and Grey de Howic; the Ducheſs of Devonſhire, Mrs. Creſpigny, and Mrs. Coſway; Admirals Lord Gardner, Sir John Borlaſe Warren, and Sir James Saumarez; Sir Francis Baring, Sir Henry Grey, and Sir James Mansfield; the honourable Captain Grey, Charles Grey, M. P., and Alan Hyde Gardner; General Moore and Major Topham; the Doctors James, Jackſon, Bree, and Tennant; Meſſrs. Tierney, Egerton Bryges, Kett, Garrow, and Weſt.

Memoirs of the Life of William Henry Weſt Betty, known by the Name of Young Roſcius; with a general Eſtimate of his Talents, and a Critique on his principal Characters. 12mo. pp. 140. Price 3s. 6d.

An authentic Biographical Sketch of the Life, Education, and perſonal Character of William Henry Weſt Betty, the celebrated Young Roſcius. By George Davies Harley. 8vo. pp. 76. Price 2s. 6d.

THIS young gentleman, who at preſent attracts ſo much of the public attention, was born at Shrewſbury, in September 1791, but received the rudiments of his education at Ballyhinch, in Ireland, where his father was engaged as a farmer and linen manufacturer. He gave, we are told, early indications of ſtrength of memory, and evinced a great ambition to excel. In 1802 he for the firſt time ſaw a play:—it was Pizarro, in which Mrs. Siddons perſonated Elvira. Struck with the ſplendour of the piece, and by the impreſſive manner of the actreſs, he could think and talk of nothing elſe. He committed to memory the ſpeeches of Elvira, and employed himſelf in reciting them in imitation of Mrs. Siddons; and he ſaid to his father, "*I ſhall die if you do not permit me to be a player.*" He was ſoon after put under the direction of Mr. Hough, the prompter of the Belfaſt theatre, and at that theatre he made his firſt appearance in the character of Oſman, on the 16th of Auguſt 1803. From Belfaſt he went to Dublin, and then to Cork. In May 1804, he ſuſtained ſeveral characters at Glaſgow with great applauſe; and from thence he went to Edinburgh, where, among other characters, he ſuſtained that of Douglas, in the preſence of Mr. Home, the venerable author, who declared that this was the firſt time he ever ſaw Douglas played according to his own ideas of the character. From Edinburgh the young actor came to Birmingham, where he was alſo received with great applauſe, and performed to the moſt crowded houſes. It was at Birmingham, in Auguſt laſt, that he was engaged for the London theatres; but during the interval he has performed at all the principal provincial towns

towns in the north of England, viz. Sheffield, Liverpool, Cheſter, Mancheſter, &c.

Such is the outline of this young actor's career before he arrived at the metropolis, where his celebrity is daily increaſing. The facts that can be related of a child ſo young are of courſe very few: the principal part of the works before us is taken up in critiques on his acting, and in diſplaying the opinions of different perſons reſpecting what he does, and what he ought to do. Mr. Harley's edition is embelliſhed with an engraving, thought to be a likeneſs.

Curſory Hints to Young Actors. Dublin. 12mo. pp. 22. Price 1s.

THE object of this little piece is not intended to point out the numerous qualifications that are requiſite to form a finiſhed actor, or to enumerate the various defects that diſqualify the theatrical adventurer; but to reſtrain thoſe from attempting to ſhine on the ſtage who do not poſſeſs, from nature and education, the gifts and accompliſhments neceſſary for the profeſſion. With our author we perfectly agree:

"Few have this gift of copying nature well;
There 's not an art in which ſo few excel.
A finiſh'd actor ſeldom now appears:—
A Garrick—ſcarcely in an hundred years.
You'd know the reaſon—Is not this the fact,
Some youth who ſcarce can *read* will dare to *act*.
Though taſte, wit, judgment, all deny their aid,
He combats nature, and deſerts his trade:
Though void of ſenſe, of breeding, grace, or eaſe,
The deſperate blockhead ſtill expects to pleaſe.
And thus each ſtage-ſtruck 'prentice who can ſpout,
Shines like a meteor once, and ſo goes out."

Britiſh Purity; or, the World we live in. A Poetic Tale of Two Centuries. Satirico.—Goſſippico. By Lory Lucian and Jerry Juvenal (the younger-born of the Families), aſſiſted by the renowned Solomon Scriblerus. Enlivened with *ſerious* Annotations, and illuſtrated by *opaque* Biography. 4to. pp. 47. Price 3s.

WE have tranſcribed the whole title of this work; and all that we have to ſay of it is, that the inſide correſponds perfectly with the outſide.

Fugitive Verſe and Proſe, conſiſting of Poems Lyric, Obituary, Dramatic, and Miſcellaneous; with Notes, Obſervations, and Suggeſtions, upon ſeveral popular Subjects. By John Peter Roberdeau. The Second Edition. 8vo. pp. 148. Price 6s.

WE are not ſurprized that Mr. R. ſhould think himſelf a poet, becauſe few perſons are competent to judge of their own productions; but that the public, or even the partiality of friendſhip, ſhould call for a ſecond impreſſion of ſuch poetry as is here collected, does indeed excite wonder in our breaſts. One of the

ſhorteſt

ſhorteſt, and one of the happieſt efforts of our author, is the following, written on the occaſion "of a friend's birth-day:"

"In acts to ſocial virtue dear,
Well haſt thou reach'd thy fiftieth year;
I greet thee, friend and brother:
With feſtive mirth, and reaſon's glee,
We'll celebrate this *jubilee*,
And wiſh thee—ſuch another!"

Bickleigh Vale, with other Poems. By Nathaniel Howard. Small 8vo. pp. 139. Price 6s.

Mr. HOWARD is not to be ranked with thoſe poets whoſe works we have juſt noticed: many of his pieces ſurpaſs the bounds of mediocrity. His ode to "A Swallow" will gratify our readers, we ſhall therefore without heſitation tranſcribe it:

"Twittering tenant of the ſky,
Whither, whither wilt thou fly?
Summer blithly frolics round;
Florid beauties grace the ground:
Roſy odours, youthful gales,
Still breathe from bowers and verdurous vales.

Whither, fluttering, wilt thou fly,
Swifteſt courſer of the ſky?
Still in brook, or fountain ſpring,
Dip thy never-weary wing;
Sweep along the level mead,
Where fragrant herds ſecurely feed.

Happy vagrant, ever free,
All my fancies follow thee;
Mount with thee the blue ſerene,—
Viſit every foreign ſcene!...
And, while ſeaſons vary here,
With thee, ſhare ſummer all the year.

Whither, whither wilt thou fly,
Swifteſt courſer of the ſky?
Stay, O ſtay, till Autumn's hand
Purple o'er my native land;
Mildneſs, health, and beauty rove,
And fellow-warblers charm the grove."

Evening Amuſements; or, the Beauty of the Heavens diſplayed. In which ſeveral ſtriking Appearances, to be obſerved on various Evenings in the Heavens, during the Year 1805, are deſcribed, &c. By William Frend, Eſq. M.A. 12mo. pp. 210. Price 3s.

THERE is too great a ſimilarity between this and a former volume, publiſhed by Mr. Frend, to excite any great degree of intereſt, or to afford much inſtruction. To young people, acquainted with the uſe of the celeſtial globe, and White's Ephemeris, or any other work of the ſame kind, the volume before us will preſent little novelty. From the advertiſement affixed to the laſt volume we

we were led to expect, "a ſet of cards or prints to increaſe the amuſement of thoſe who ſhould, by attention to the directions given in that volume, be qualified to uſe them;" inſtead of which, we have half a dozen out-lined figures copied from the globe, the uſe of which cannot, we think, compenſate the expence of engraving, trifling as that muſt be.

The Hiſtory of England, related in familiar Converſations by a Father to his Children, deſigned for the peruſal of Youth. By Elizabeth Helme. 2 Vols. 12mo. pp. 600. Price 8s.

IT is difficult to carry on a work of this kind ſo as to make the converſations natural, and the queſtions to ariſe properly from what has gone before. We cannot, indeed, give Mrs. Helme the praiſe of having attained to this art: but her book will be uſeful; it will intereſt the young; and that, after all, is the *great* art in works written for the purpoſes of education. Had ſhe contrived, which might have been managed without much difficulty, to introduce more queſtions, and a greater number of obſervations from her pupils, it would have been rendered ſtill more intereſting and engaging. The account of the preſent reign is too ſcanty in proportion to the other parts of the volumes.

Firſt going to School; or, the Story of Tom Brown and his Siſters. By M. Pelham. 18mo. pp. 119. Price 2s. 6d.

THIS ſtory is neither very intereſting, nor is it well told. It is embelliſhed with ſeveral plates.

Geography made eaſy for Children, with a ſhort and familiar Account of the principal new Diſcoveries. By John Newberry. 12mo. pp. 207. price 3s.

THIS will be found an eaſy and agreeable introduction to the knowledge of geography. The maps with which it is illuſtrated are neatly engraved, and not too crowded with names.

An Enquiry into the preſent State of the Military Force of the Britiſh Empire, with a View to its Re-organization. Addreſſed to the Right Honourable William Pitt. By Lieut. Colonel R. T. Wilſon, K. M. T. 8vo. pp. 106; price 2s. 6d.

WE have, on a former occaſion, introduced our readers to Sir Robert Wilſon* as a literary character. His hiſtory of the Britiſh expedition was read with avidity, and it obtained for the author a conſiderable degree of reputation. He then deſcribed ſcenes in which himſelf had been engaged, and gave an account of facts that came under his own knowledge. With the ſubject of the pamphlet before us he muſt be intimately acquainted, and therefore we anticipated, and have, indeed, derived conſiderable pleaſure in the peruſal of it, though we do not agree with the author in all his poſitions. He has, we think, degraded the ſervices of the volunteer corps; and he avers that a ſtanding army is alone capable of ſucceſsfully contending with the highly-diſciplined troops of the enemy: of

* See Imperial Review; vol. i. p. 481—504.

of courſe he objects to the volunteer ſyſtem altogether, and complains much of the expenſe incurred by it to individuals; inſtead of which he recommends that every houſholder ſhould be obliged to provide and keep a ſtand of arms in good order; and every man in the empire ſhould be inſtructed in the uſe of them, but without being put to much inconvenience or expenſe: and it is but juſtice to ſay that the plans which he ſuggeſts appear to be ſimple, and capable of being eaſily adopted. We do, however, believe that he undervalues by much the ſervices of the volunteers. They have, if we miſtake not, already guarded our ſhores from invaſion; and the dread of meeting half a million of freemen in arms will probably diſcourage the attempt, we hope, altogether. "The battle of Zama, by which Carthage fell, ſhould" (ſays Sir Robert Wilſon) "be a warning to England; ſhe ſhould remember that *delenda eſt Carthago* is the cry of the French; and that her relative ſituation as to the means of defence are very ſimilar,—that the reſemblance is painfully accurate." We truſt that a different concluſion may be drawn; and becauſe the motto of modern France is the ſame which the Romans adopted, therefore will the Engliſh, to a man, and certainly the volunteers, reſiſt the proud uſurper to the laſt: The value of the high rank they have long held among the nations of the world; the comforts which they enjoy as men and citizens; and the regard to that liberty which is dear to every Engliſhman, will be a ſtimulus ſufficient to infuſe the energy of active courage, ſuch courage as ſhall capacitate them to advance againſt any danger.

Although Sir R. Wilſon does not divide his work into diſtinct chapters, yet having diſcuſſed the ſubject of the volunteers, he devotes ſeparate parts of the pamphlet to the conſideration of the merits of the militia; the army of reſerve; and the regular army. In this part he enters a manly and noble proteſt againſt the vile ſyſtem of corporal puniſhment to which ſoldiers are ſubject; he ſhows that it is not neceſſary; he contends, by unanſwerable arguments, that it has the worſt tendency on the minds of the men ſubject to it. "Corporal puniſhments," ſays he, "never reformed a corps; but they have totally ruined many a man who would have proved, under milder treatment, a meritorious ſoldier. They break the ſpirit, without amending the diſpoſition."

In another place he adds—"Educated in the 15th light dragoons, I was early inſtructed to reſpect the ſoldier; that was a corps before which the triangles were never planted, where each man felt an individual ſpirit of independence, walked erect as if conſcious of his value as a man and a ſoldier; where affection for his officer and pride in his corps were ſo blended, that duty became a ſatisfactory employment, and to acquire for each new diſtinction the chief object of their wiſhes. With ſuch men every enterpriſe was to be attempted which could be executed by courage and devotion; and there was a ſatisfaction in commanding them, which could never have been derived from a ſyſtem of ſeverity."

From the ſubject of puniſhment, which is amply and ably diſcuſſed, our author proceeds to conſider the nature of enliſtment; he

offers some very judicious remarks on the subject, and suggests several important improvements, the fundamental one being that no man should be enlisted for life. He then considers what the remuneration of the army is, and what it ought to be; and concludes with showing the necessity of military honours and military distinctions to animate in the soldiery the highest feelings of emulation.

This pamphlet, though well written, and fortified by strong arguments and sound reasoning, is not without its defects; it is not free from error, but it surely deserves the attention of those who are the military guardians of our country.

Remarks on Sir Robert Wilson's "Enquiry," &c.; more particularly the Battle of Zama, and those Passages wherein the Volunteer System is the Object of his Censure: also clear and concise Elucidations of the real Sources of Obstruction to the Recruiting-Service: In a Letter to that Gentleman. By a British Yeoman. 8vo. pp. 39. price 1s.

THIS gentleman has attacked Sir Robert Wilson in what, as will be seen above, in our opinion, is his weak quarter: he has not, however, made the best of the argument; and his attempts at wit might excite a smile on his own countenance, but we doubt whether his readers will be inclined to join in the laugh. What this yeoman says respecting the obstruction to the recruiting-service is not satisfactory to our minds, nor can we give him any great credit for his boasted courage in answering a well-known writer, since he has chosen to conceal his own name under the general, but very respectable, title of a British Yeoman.

A Letter to Lieutenant Colonel Sir Robert Wilson, K.M.T. By an Englishman. 8vo. pp. 70; price 2s.

THIS author writes in defence of his country with the spirit and ardour of an Englishman; he exposes several errors into which Sir R. Wilson has fallen; he defends the volunteer system, and justifies the plans which have been adopted for the national defence. He considers every part of Sir R. W.'s "Enquiry" in their turn: to most of them he is decidedly hostile; with others, as the mode of enlisting the army, and the bad effects of corporeal punishments, he seems to agree. Though we are willing to give Sir Robert credit for better motives than this writer will allow to him, yet we scruple not to recommend the work before us to the attention of those who have read the pamphlet to which it is a reply. Our readers shall judge of his style and manner for themselves:

"Permit me now," says he, "to advert to the accurate resemblance which you conceive to exist between *our* relative situation, as to means of defence, and that of Carthage. And here I cannot but observe, *in limine*, that it is totally inaccurate. A resemblance drawn between the Carthaginian and the Corsican character, would indeed have been strikingly analogous. Carthage was not subdued by the battle of Zama; nor was her power annihilated for some years after the death of Hannibal: neither was her destruction owing to her volunteers or mercenaries, but to the base bribery and corruption

uption that was practiſed by the Romans upon her generals who ucceeded Hannibal, and through their vile agency circulated amongſt the ſoldiery. The ſame means have been uſed, as you will know, and with ſimilar ſucceſs, by modern France, toward moſt of thoſe European powers who meanly condeſcended to ſo nefarious a ſuicide. They may have been attempted even in this country; I make no doubt they have been ſo attempted, and am equally confident that the attempt has been fruitleſs. This, amongſt other cauſes, has exaſperated the alien, the engrafted tyrant of France, who now, to the aſtoniſhment of the common cauſe, governs that ill-fated country with an iron ſceptre. But ſhould it not be to *us* a cauſe, not of caution only, but of proud exultation?"

The Philoſophy of Phyſic; or, the Natural Hiſtory of Diſeaſes, and their Cure, &c. By the Rev. William Wilſon. 12mo. price 5s.

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THE Editors have to expreſs their concern that a very important error ſhould have been occaſioned by the inadvertency of their corrector of the preſs. In the critique upon " Dr. " Stack's Lectures on the Acts of the Apoſtles," *which appeared in the Review for October laſt, the paragraphs which follow after the quotation from Dr. Clarke, p.* 175, *were written, and ought to have been printed, in the following manner :—*

" P. 37. The Jews began the day with *our ſix o'clock :* the third hour then was what we call the ninth, and was the time of their morning ſacrifice."

We extremely approve the pains Dr. Stack has taken to lower his language to the comprehenſion of his hearers : but the labour has not been uniformly applied, or has not been uniformly ſucceſsful. His ſtyle ſometimes ſoars too high, and occaſionally ſinks too low ; and the latter, perhaps, is the caſe with the words marked in this ſhort extract. But how are we to reconcile what follows with a paſſage which occurs ten pages further ? " Peter and John, in their way to the temple at the *third* hour, the time of *evening* ſacrifice and prayer." For *third* in this laſt quotation, read *ninth.*

P. 74. " However terrible the judgment was to the *wretches* themſelves—"

Dr. S. deals too frequently in hard words : ſpeaking of Judas, p. 20, he ſays, &c. &c.

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